VOL. XXII.

LL ACADEMY.
of 1834, the friends of religion in this Institution is located, resolved necessary for the erection of build- cient apparatus to afford the ad- and thorough education. A retir- the centre of the village, and in commodious building consisting of pleted and furnished.
LBANON, both of whom had for een successfully engaged as Teach- charge of the two Departments, receptor and Preceptress since the The first Term opened under the es. The number of scholars has ing, and this Academy appears to t stand among those seminaries of ne of the brightest ornaments of

the Academy building it has been an addition has been made which rooms, and also conveniences for a Minerals, Apparatus, Maps, &c. n connected with the Academy a ng men, engaging in studies pre- ducation, whose example and in- salutary; and their number has ased by two revivals of religion has been blessed.
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37. 6w.

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Boston Recorder.

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No. 21.....Vol. XXII. FRIDAY MAY 26, 1837. Whole No. 1116.

RELIGIOUS.

WESLEY ABRAHAM.

[The Rev. Miron Winslow, American Missionary in Ceylon, has kindly sent us a long account of the conversion of a distinguished Hindoo Priest, which we have considerably abridged, and now present to our readers. It came in a printed form, and signed by Robert Carver, English Wesleyan Missionary at Madras, India.]

A brief statement of the Conversion of Wesley Abraham, formerly called Arumuga Tambiran, of the sect of Siva, who was Baptized in the Wesleyan Chapel in Madras, on the first Sunday in August, 1836.

ARUMUGA TAMBIRAN is a native of the province of Tanjore, in Southern India, so much celebrated for numerous and splendid temples; and for a population, inveterately prejudiced to Caste and heathen superstition. He was born of highly respectable parents, and had the advantages of what is esteemed among his own countrymen, a good education.—He was zealous above many his equals in seeking knowledge; but appears never to have been satisfied with the degradation of heathen worship. This he pathetically laments in a stanza composed by himself and sung at his baptism,

"*Born in heathenism, wandering in darkness,*
Walking to bathe in Holy waters;
Although like a poor dog, I attended every heathen place,
Even all the country around, WHAT WISDOM COULD I SEE?"

At a very early age he lost his parents, and became united to the Sect of Siva under a celebrated gooru or priest, one of his relations. After making pilgrimages of many thousand miles, and which perhaps have been seldom equalled even in this land of pilgrimages, he came back to the place of his birth and the first associations of his life.—There he had time for reflection. In those moments, when he brought to mind what he had passed through; and how all his companions who set out with him on those weary pilgrimages, had perished to a man; some by fevers, others by wild beasts, and he only left alive, his spirit was agitated, and he groaned within himself with disquietude of conscience.

At the great festival of Milapur, held annually about half a mile from the Mission House, we commenced a vigorous system of distributing tracts and conversing with the people. Many persons began to receive tracts, and eager inquiry was made for instruction at the Mission House. Numerous conversations took place with the heathen, and the Holy Spirit was evidently at work among the people.

During the time these things were in progress, several friends visited us. Mr. and Mrs. Dwight, of the American Mission proceeding to Madura, remained a few days, and took a lively interest in the work among the natives. On Whit-Sunday I baptized two very promising adults, John, and Philip. The latter had been employed in a temple in Madras decking the idol with flowers daily. The other was a disciple of Arumuga Tambiran. His former teacher had heard of his conversion and public baptism, which led to the first interview between Tambiran and myself. His mind was open to conviction, he had already seen that an idol is nothing, he was exceedingly candid, and wished more instruction on Scriptural subjects. He read the Holy records with increasing delight, and began to make his visits more frequent to the Mission House.

And now the conflict commenced. Satan, while his goods were safe was at peace, but a stronger than he coming to spoil his goods and rob him of what he imagined he had already secured, stirred up all his rage! The heathen, the friends and disciples of Tambiran, watched him narrowly, and it required great caution to pay us a visit, or, that our people could see him without persons being present. Numbers of heathen attended their teacher and scarcely ever left him alone. They engaged him in reading poetry and heathen works, thinking, perhaps, that in having those heathen ideas constantly before him he must remain strong in superstition; but there was at work an agent, the Holy Spirit, which though unseen, and unbelieved in by them, overthrew all their devices.

At this period I heard that Tambiran was indisposed, and we, in our turn began to be alarmed; some of his followers had left him in great anger, because he endeavored while teaching them to show that the Bible must be a better guide to happiness than any Vetham which they possessed. Several disciples could endure this no longer, and became so enraged that they had their long hair cut off, and their heads shaved in token that they had renounced him as their Gooru for ever. He wished to see me at his own residence, and received me very politely: his personal appearance I observed was much altered; he was weak, and bore marks of great anxiety. He stated that he should have much trouble to escape from these heathen delusions, but declared his firm resolution to carry his intentions into effect without delay, or his death among them might prevent it: we prayed with him that the Lord might comfort him, and direct him in all things, and save him out of the hands of the heathen.

On Friday evening the first of July, Tambiran in a most affecting manner said, "NOW I CAST MYSELF UPON GOD'S PROVIDENCE AND THIS MISSION, AND HOPE NEVER TO BE FORSAKEN," and added, "MAY THE LORD JESUS HELP ME!" All our Christian people and children were astonished; and nothing but anxiety and prayer seemed to occupy them. The scene was peculiar, and deeply interesting. Here was an aged venerable man, highly respected by his own nation, who had wandered through the mazes of heathenism, for half a century, in search of comfort and peace to the soul; but being disappointed, was arrested by the gospel message, and having heard of Jesus, the Saviour, now fled for refuge to the hope set before him.

No sooner was it known among the people on Saturday, that Tambiran had removed from his residence to the Mission House, than great searchings of heart took place; and it was presently discovered, that he was at the Royapetta Mission. Messengers from all parts of Madras came to ascertain the fact, and great excitement existed. The great number of heathen who visited him on Saturday and Sunday, considerably heightened our fears that all was not well intended. We had no police very near in case of a sudden attack. On Monday the signs of companies of men in different places around the mission house indicated, that some serious matter occupied their thoughts; still I could not imagine any violation of the law would be attempted in the very neighborhood of the courts of law themselves. At two o'clock I was in Black-town on business, but I became alarmed lest any evil should take place in my absence; I therefore returned home. Just at the dusk of the evening I saw half a dozen people walking among the trees toward the gate, when the converted brahmin came and said, "Tambiran is going to speak to a Mudeliar in a carriage." I exclaimed, "that is to carry him away by force!" Immediately I heard cries, "Help! Help! Master! Alas! Alas! they are forcibly taking him away." They were pushing his head into the conveyance when I seized them, demanding of the person in the carriage what he meant by this outrage; with much difficulty Tambiran was separated from the gripe of the persons who held him, and taken safely to the house, dreadfully alarmed, saying, "surely God is good—surely God has saved me, the man came guilefully to lead me out to speak to the Mudeliar at the gate, if they had got me away, I should not have been left alive twenty-four hours—they would have beaten me to death."—This was a very remarkable deliverance, the heathen had watched till the Missionary went out, but I came back before their plan was accomplished: I did not intend to return till late in the evening, but was led to do so while musing on the subject. And if such help had not been near, doubtless they would have succeeded in their wicked purposes. After this attempt, the people were more anxious than ever to visit him. Hundreds of natives of all classes came to the mission house daily, and stood on the roads near it, and the conversation of those who travelled on the way was on this topic. Tambiran now resolved to cut off the long hair and beard, which, for so many years no razor had been allowed to touch: this act caused another shock to the heathen. They had some expectation that he might have been drawn away by device or guile, but when this decisive act came to their ears, hope expired. On the second Sunday in July, the new Convert appeared for the first time divested of his heathen robes, and worshipped, with the great congregation, at the feet of Him, who had wrought by his Spirit the wonderful change, while numbers of heathen, who would not defile themselves by entering the chapel, gazed, and thronged the doors and windows on every side of it.

For some weeks the numbers who visited Tambiran appeared to increase, and both he and the Missionary were engaged from morning till evening in conversation. Every day that the baptism was delayed furnished encouragement to the dark designing part of the heathen, that, they might yet prevent such a disgraceful defeat, by temptations of one kind or other; and this created on our part no ordinary anxiety. At this time, new Missionaries arrived from England, which strengthened our hands. It was resolved, that the baptism should take place before the brethren went to their stations; and the first Sunday in August was fixed as the time for the reception of this convert into the Church of Christ by that solemn ordinance. At seven o'clock in the morning we proceeded to the Chapel, distant near four miles. Crowds of natives had filled it, and the street in front of it, and we could only obtain admittance by a private entrance. The police had mixed with the congregation to prevent any rush or accident, and although the Chapel was crowded to excess, every thing was conducted with the greatest decorum. The breathless anxiety,—the deep silence—the earnest attention manifested by Europeans, country born persons, and natives increased the solemnity of the whole service. But when Tambiran approached the Altar, the congregation rose simultaneously to witness the act of his renouncing heathenism. There he gave up his yellow robes—the sacred locks of hair,—and the Lingam, the abominable object of adoration among so many of the hindoos. He then received from the hands of the Minister a copy of the sacred Scriptures and the Liturgy, in the Tamul language, and knelt down; and, after a Gentleman had audibly pronounced—WESLEY ABRAHAM—he was solemnly baptized "in the Name of the Father, and of the Son, and of the Holy Ghost." The Christian part of the congregation then stood round him and joined in singing the hymn of praise which he had prepared;

"*Encircling the Temple in holy processions with prostrations and tears,*
In every street and every place I saw the same figured images
Adorned with garlands, flowers, heathen vestments and Jewels,
And at all other feasts I slavishly served,
O liberating Lord God!—O all gracious Teacher, O Triune Deity!
Thou! who graciously receiveth me at thy feet:
I worship Thee, THE LORD JESUS!
I WORSHIP!"

For three months the missionary has avoided publishing any thing on the subject of this conversion. An experience of twenty years service in the Mission field, taught him to know, that, what was evidently of GOD would be found to stand, though Satan might rage against it. And this account is now given, only, under a sense of duty to the Church of Christ, and of obedience and gratitude to GOD, who has glorified his Grace among the Gentiles. Wesley Abraham, has, amid great temptations, hitherto, been preserved. May divine grace continue to keep him. Amen.——His sufferings since his baptism have been neither few nor light; but as on that day, so his song still is—"O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." ROBERT CARVER.

Madras, Oct. 21st, 1836.

For the Boston Recorder.

HOME MISSIONS.

Extracts from a Missionary's Report. Jan. 1837.

A MOTHER IN ISRAEL GONE.

"I believe I stated in my last, that Mrs. P. was very low, and probably would leave us soon. I have only to say, she is gone; gone, we hope and trust, to the rest of heaven. The departure was peaceful and happy, yea, triumphant. That religion which she professed in life, abundantly supported her in death. I need not say that Esq. P. feels her loss most *keenly;* so do we all; we have lost a most valuable friend; she was a Christian indeed; a woman of faith and prayer. O, how often has she borne this little church and society on her heart before God in secret! Having been for months an inmate of the family, I know something about it. Often when sitting in my study have I heard her lifting up the voice of supplication to the God of heaven—but—she will do it no more! Who can tell the value of such a woman; her prayers are worth all price! I felt, when she was taken away, that my main prop was gone, and I must sink. But God supported me. I leaned on his arm and found strength. You knew her; you knew her worth; and you know the greatness of our loss. God has taken her away, and we will not complain. The judge of all the earth cannot but do right."

REMARKS.

1. It is perhaps more than doubtful, whether the little church and society of which Mrs. P. was a member, would have had an existence now, or for years to come, but for her works of faith and labors of love. On that point we cannot of course speak with certainty; but of her powerful influence, exerted in quite advanced years, and amid many bodily infirmities, not only by her prayers, but by her conversation, by her ministering to the Lord's servants, by her example of attendance on the means of grace, and the courage she inspired into other bosoms, we can speak with entire certainty. She had taken hold on the work of raising a church for God amid a wide moral waste, and she would not let it go. She had seized on the arm of Omnipotence for support, and there she hung, whatever wind might blow, or tempest beat. Her heart and hand were held back from no service that promised to forward the enterprise resolved on by the little band with whom she was connected. The language of her whole course, in relation to this matter, was, "we are doing a great work; why should the work cease?" and no difficulty nor danger could divert her mind from its steadfast aim.

2. Blessed indeed are such "mothers in Israel." They are not to be found every where; and yet, thanks be to God, there are not a few of them scattered up and down the land. When we meet one of them in the midst of a feeble church, or a wide moral waste, we are always ready to say, "God has designs of mercy toward that portion of his heritage." It is not *every* pious female, however, that can be honored with such an appellation, even though many years may have passed over her. It belongs to those, and those only, who actively and judiciously exert their influence, wherever it lies, to maintain the ministrations of the gospel; who make it their chief business, after having attended to the affairs of their households, to interest their husbands and children, their friends and neighbors, and particularly their sisters in Christ, and the children and youth of the community, in the great duty of maintaining the ordinances of God, and cultivating the spirit of piety and good works. Such females, however obscure their condition, and however limited their pecuniary resources, may become mothers indeed in the Israel of God, and their names shall be had in everlasting remembrance. But for such individuals, many churches now flourishing in New England, had long since gone to decay; and many "plants of renown" had been withered, or rooted up and destroyed.

3. The loss of such a mother in Israel, to a minister of Christ is very severe. Her all-pervading influence cannot be taken away, without creating a void within the circle of his movements, that he will always perceive, and never be able to supply. Wealth may be withdrawn from his society, and again it may be restored; personal friendships may be suspended or even broken up, and yet again they may be renewed; but the removal of such a helper in his great work, as a prayerful, active, judicious, persevering "mother in Israel," can never be made up to him. Other helpers may arise, and he may rejoice in their co-operation and success, but they do not arise in such numbers and power, as he had reason to anticipate, if the friend he mourns had been suffered yet to remain; and they have not all the same sympathies in his trials, nor the same power to strengthen his hands, that rested in the bosom of the godly woman taken away.

4. Though the pillars of Zion be shaken, and her brightest lights be obscured, yet we can never lose sight of the truth, that her Redeemer liveth, and that her interests are all safe in his mighty hand. Death must reign, and his fearful sceptre be shaken over the wise, and the holy, and the useful in the church of God, till time itself shall be no longer; but the church shall live, and triumph, and the gates of hell shall not prevail, and the everlasting doors shall be thrown open, that she may enter the presence of God her Saviour, and go no more out forever. S.

New York Anniversaries.

AMERICAN TEMPERANCE UNION.

The anniversary was held at the Chathan street chapel on Tuesday evening, 9th inst. Mr. E. C. Delavan, President, in the chair. The meeting was opened with prayer by the Rev. Mr. Curtis, of Bangor, Me.

The annual report represented the general interests of the temperance cause as flourishing, and its prospects full of encouragement. In furtherance of the objects proposed by the National Temperance Convention at Philadelphia, it was resolved to establish a public journal, to be entirely devoted to that cause, of which a specimen number has been published and extensively circulated. The result has been that 7,000 copies have been already called for from all parts of the Union.

A circular, addressed to manufacturers of every class, has been sent abroad, during the last year, throughout the whole length and breadth of the country, with a view of eliciting information in respect to the effects of the use of spirits in these establishments. These inquiries had been extensively responded to, and the testimony has unequivocally been, that *alcohol is never useful, but always hurtful.*

The Congressional Temperance Society at Washington, D. C. was re-organized during the last winter, and put in a train of more promising efficiency than ever before.

The Rev. Justin Edwards, D. D. and the Rev. Edward N. Kirk had been appointed delegates to England, to attend the anniversaries in that country the present season, representing the cause in behalf of the American Union, and exchanging salutations with the friends of temperance as far as possible throughout the whole extent of the United kingdoms. The latter of these gentlemen sailed for England on the 8th of April, and is probably now uniting in the sacred festivities of the anniversary season in London.

The labors of the New York State Temperance Society had been as honorably effective as ever during the past year; an evidence of which was to be found in the fact, that they had printed and circulated 13,000,000 pages of temperance publications.

One of the most interesting items of the report, was the agreeable intelligence, that in consequence of a correspondence with the Hon. Mr. Buckingham, M. P. the Chancellor of the Exchequer had granted permission for the introduction, duty free, of 4,000,000 copies of a tract designed to be an Appeal from the friends of American temperance to the British public on this great theme, which were to be placed, as far as practicable, in every family in England, Scotland, and Ireland. The distinguished individual above mentioned, Mr. Buckingham, announced also his intention of a visit to this country early in the ensuing autumn, with particular reference to the promotion of the temperance reform on both sides of the Atlantic.

ELISHA TAYLOR, Esq. in moving the acceptance of the report, gave a detail of numerous important facts connected with the progress of the temperance cause. From unquestionable documents, it appears that during the last ten years, the consumption of ardent spirits in the United States has lessened one half, notwithstanding the vast increase of our population—that the foreign importation of spirits has been at most not more than one half what it was before, while the home manufacture has been diminished at least three fourths—that at least one half the fires of perdition burning in distilleries have been put out, and that, in the State of New York alone, not more than 200 out of 1,149 establishments of this kind, which existed ten years ago, are now in operation—that notwithstanding many undeniable cases of relapse, 15,000 reformed inebriates are among the monuments of the benign effects of the spread of temperance principles. It was, however, to be regretted that the manufacture of home-made wines from the most pernicious materials, was still carried on to a great extent, as might be perceived from the fact that the quantity thus made was ten times greater than the quantity imported. And what was greatly to be deplored, it was now unquestionable that vast quantities of the same deleterious stuff was manufactured in England and imported to this country as the pure juice of the grape, of which, in fact, it contained not a particle. Again, to say nothing of the corrupt practices of brewers, and the injurious effects of the beverage which they palmed upon the community, it was lamentable to think of the immense amount of bread-stuffs which were worse than wasted in the fabrication of alcoholic drinks. It was not to be doubted that the distressing scarcity of provisions during the last winter, which occasioned so much suffering to the poor, was owing mainly to this cause. More grain had been actually consumed in these vile establishments, than would have sufficed to supply the wants of the whole population where the distress was experienced! Yet there was great room for felicitation in the progress of the temperance cause. It had undoubtedly saved to the country during the last year, in added labor and increased economy, fifty millions of dollars; and had its principles and practice been universal, what immense losses during the present pressure of the times might have been prevented! These losses have indeed been great and overwhelming; but it may be doubted whether, if they were all put together, they would amount to so much as the annual loss accruing to the country from the worse than useless consumption of ardent spirits. Among the greatest hindrances to the further success of the cause, was the apathy of Christians, and especially of Christian ministers. Of the latter, however, it was but justice to say, that nine tenths of them throughout the country were the warm, decided and pledged friends of the temperance reform. Of the remaining tenth the influence was peculiarly unhappy, because, although they might not be intemperate men, yet their example of indifference was counted to the side of the opposition. The speaker closed his remarks by adverting to the dangers to which ministers of the gospel were exposed from the use of intoxicating drinks in connexion with which he read two interesting letters from Rev. Drs. Miller and Woods, of the theological seminaries at Princeton and Andover.

The meeting was then addressed by the Rev. Mr. Brainerd, of Philadelphia, Alvan Stuart, Esq. of Utica, Rev. Mr. Graves of Alton, Illinois, and the Rev. Mr. Hunt. The remarks of the latter gentleman, which were made in his own peculiar and pungent manner, went very successfully to prove that the temperance enterprise thus far was not, as some asserted, "a failure." [*N. Y. Observer.*

AMERICAN TRACT SOCIETY.

The Twelfth Anniversary was held in Broadway Tabernacle, Wednesday morning, May 10th S. V. S. Wilder, Esq. President in the chair. After prayer by Rev. Joseph McCarrell, D. D. of the Associate Reformed Church, Newburgh, and a brief statement of the objects of the meeting by the President, Moses Allen, Esq. read the Treasurer's report, and Rev. William A Hallock, Corresponding Secretary, an abstract of the Annual Report, when the following resolutions were offered and adopted, viz.

On motion of Rev. Prof. GOODRICH of New Haven, seconded by Rev. Seth Bliss, Secretary of the American Tract Society, Boston,

"Resolved, That the Report, an abstract of which has now been read, be adopted, and published under the direction of the Executive Committee."

Rev. Mr. BLISS, said, in seconding this resolution, he wished to take the audience to Japan, an interesting though remote country lying at the eastern extremity of Asia.

In the 16th century, the Jesuits commenced their mission in Japan. No opposition at first was made to diffusing the Catholic religion. Francis Xavier made Japan the great theatre of his preaching. Several tributary kings or nobles, with many of their subjects, embraced the new faith. At length the rash acts of the Jesuits, and the jealousy of that despotic government, brought on a general persecution. They pursued this persecution with unrelenting severity, and it terminated not until every Christian, native and foreign, was either exterminated or overawed, and every Portuguese expelled or put to death. In 1637, the government followed up this persecution with the most cruel edicts. Allow me, sir, to give you a statement of these: "No ship or boat, nor any native of Japan, shall presume to go out. Those who act contrary to this shall die."

"All Japanese who return from abroad shall be put to death." "Whoever discovers a priest shall have a reward of 400 or 500 shucts, (about $2,000,) and for every Christian in proportion." "All persons who propagate the doctrine of Christians, or bear the scandalous name, shall be imprisoned." "The whole race of the Portuguese, with their mothers, nurses, and whatever belongs to them, shall be banished to Macao." "Whoever presumes to bring a letter from abroad, or to return after he has been banished, shall die, with all his family; and whoever presumes to intercede for them, shall be put to death."

In 1640 the Portuguese made a last attempt by sending an embassy of 79 individuals to open a new commercial intercourse; 66 of whom were put to death. Thirteen of them were sent back with the following message: "Go, tell your countrymen that henceforth the citizens of Japan will receive neither money, merchandise, nor presents from them." "You see that we have burnt even the clothes of your dead countrymen." The bodies of those put to death were placed in a large chest, and on the lid was written the following inscription: "Henceforth, as long as the sun shines, let not any Christian be so daring as to set his foot on Japan."

Thus, sir, the first effort to introduce a false Christianity into Japan, resulted in effectually shutting out the true gospel from twenty-five or fifty millions for two hundred years, and now renders their condition more hopeless to Christian effort than that of any people on earth.

In 1717, an Italian Jesuit from Rome got conveyance to Japan. As soon as they discovered that he was making proselytes to the Romish faith, they cut off his head, and the heads of all associated with him.

From that day to this, not an effort of any kind has been made to introduce Christianity in any form into Japan—a period of 120 years.

But, sir, some indications of approaching light in that dark land are seen. Japan is included in that promise which gives to Christ "the heathen for his inheritance." Thousands of the people of God have plead the fulfillment of that promise. Let me now, sir, state a few facts, shewing that God is beginning to answer those prayers for Japan.

On the first Monday of January, 1828, a circle of ladies were met for prayer in Brookline, Mass. The inquiry was made, shall we not select some one object for which we shall unite our prayers? An elegant Japanese work basket, in possession of one of the circle, suggested the thought, that the people who made that beautiful article were destitute of the gospel. They resolved to pray for Japan, as the permanent and special object of prayer at this and successive meetings, and also to contribute funds at each meeting, to be expended for this object, whenever the way should be opened to introduce the Gospel there. At that time, there was no book in the Japanese language to be found any where out of Japan. Nor was it known, that a single individual out of Japan, could be found, who was acquainted with that language. No medium of communicating a single ray of Christian light to that people could then be found. There was no means of acquiring even a knowledge of the language, in the possession of the Christian world. About the time that this prayer meeting was established, Capt. Folger, from Nantucket, was cruising on the coast of Japan, and fell in with a Japanese wreck. He saved the Captain, who gave him a Japanese Almanac in token of his gratitude, the only article he saved from his vessel. This Almanac was sent to Boston, and shown to these ladies for their encouragement, as it afforded some knowledge of the Japanese language. Soon after this, another fact still more encouraging came to their knowledge. A Dutch merchant had been, by the war in Europe, shut up in Nangasaki in Japan, the only place where the Dutch are allowed to trade, and while there he employed his time in making a Dutch and Japanese Dictionary. When peace took place, he sailed for Holland. The ship was providentially thrown into Batavia, and detained there three months. While there, the Rev. Mr. Medhurst became acquainted with him, and found he had in his possession the very book he had long been wishing to obtain. He immediately employed twelve Chinese to copy that Dictionary, and from that Dictionary he made a Japanese Vocabulary.

And now, sir, let me give you the third event in this series, still brighter for Japan. It is contained in a letter from Rev. Mr. Gutzlaff to the Tract Society, dated at Macao, one year ago this month. In 1831, a Japanese vessel was wrecked on our coast, near the Columbia river. Three out of fourteen of the crew survived the wreck, and after many adventures, were thrown under Mr. Gutzlaff's care. He found them well versed in the Japanese language, and immediately sat down with them to learn that language. After months of patient toil, assisted by Mr. Medhurst's vocabulary, he gained from these three shipwrecked sailors such a knowledge of the Japanese language, as to be able to write in that language a history of the birth, life, death, resurrection and ascension of our Saviour, with some part of the Acts. *I hold in my hand, sir, this identical book,* written as you see in this beautiful manner, with a pencil, and sent to this society to be lithographed, printed, and sent back to him to be distributed in Japan. This he hopes to accomplish, to some extent, by sailing along their coast, and by the Japanese boats which may be fallen in with in their waters. A distinguished antiquarian and orientalist informs me that this is probably *the only book* in the Japanese language, out of Japan, or in it, that *contains a single sentiment of the Bible.* Thus, sir, in the providence of God, this Society has the honor of publishing the first Christian book in the Japanese language for that interesting people, and that book sir, the history of the life and mission of that Almighty Redeemer who is the only hope of the nations. To be permitted to do this, sir, for the last and the only people on earth, from which every ray of Christian light has been hitherto for centuries excluded, by walls as high as heaven and strong as despotism can build, is an honor any institution may well covet, and a work no cost should be accounted too great to accomplish. There is, sir, a pleasing coincidence between the meaning of the word *Japan* and the divine prediction. In Japan it is pronounced *Jiphin,* and its meaning is, the *Rising Sun.* And the promise, you know, sir, is that "From the rising of the sun to the going down of the same, his name shall be great among the Gentiles." Japan lies nearest the rising sun. This little tract is, we trust, sir, the beginning of that series of efforts which will be consummated in the complete and glorious fulfilment of this precious promise.

On motion of Rev. WILLIAM HAGUE, of the Baptist Church, Boston, seconded by Rev. S. B. S. BISSELL, Gen. Agent of Virginia Tract Society.

"Resolved, That gratitude is due to God for opening, thro' this Society, a channel by which the best Christian writers of the present and of past ages may be made to concentrate their moral and intellectual energies in proclaiming the Gospel by the press, in various forms, from the single leaf to the standard volume and the Family Library, throughout the earth."

On motion of Rev. JAMES W. COOKE, of the Protestant Episcopal Church, New York; seconded by Rev. S. WOODBRIDGE, Agent of the Society,

Resolved, That *personal Christian effort and prayer,* in connection with the circulation of the Society's publications, through the blessing of the Holy Spirit, is an efficient auxiliary to the ministry, by bringing the wandering and the lost under the sound of the Gospel, arresting the tide of iniquity, aiding every benevolent design, and promoting the spirituality of Christians and the conversion of sinners.

The audience then sung the following hymn, written for the occasion by Mr. Woodbridge:

O Lord, on thee we call—
Thy blood-bought children hear;
As prostrate at thy feet we fall,
In mercy draw thou near.

Our sinful hearts inspire
With thine own melting love;
Enkindle in our souls the fire
That warms the courts above.

Thus, by thy grace entwined
In everlasting bands,
Our heart, our soul, our strength, our mind,
We yield to thy commands.

The Rev. Dr. McAuley, member of the Executive Committee, and in their behalf, presented a view of the history, present state and prospects of the Society; after which it was,

On motion of Rev. SAMUEL B. HOW, D. D. of the Reformed Dutch church, New Brunswick, seconded by Heman Lincoln, Esq. Treasurer of the American Baptist Board of Foreign Missions,

Resolved, That thanks be rendered to God, for the *impulse given to the foreign Christian press* through the grants of this Society, and that the sum of $35,000 has been remitted for foreign lands the past year; and the Society devoutly recognize the obligation not to relax their efforts until ALL, of every nation, to whom God shall give access, shall be supplied with tracts and brought to the knowledge of Christ.

Hon. Mr. LINCOLN said, in seconding the resolution expressing thanks to God for what had been done for foreign lands, he felt peculiar emotions, as more than $7,000, appropriated the past year for missions in connection with the American Baptist Board, had passed through his hands as Treasurer of that institution. The intelligence from their respective stations was full of encouragement; but the lateness of the hour forbade his dwelling on it for a moment.

On motion of Rev. JOHN REYNOLDS, of the Protestant Episcopal Church, Norristown, Pa. seconded by Rev. John S. Ebaugh, of New York, the officers of the society for the preceding year were re-elected, and the exercises were closed with the doxology, and the benediction pronounced by Rev. Dr. Milnor.—*ib.*

Intelligence.

From the Richmond, Va. Telegraph.

LETTER FROM SOUTH EASTERN AFRICA.

We have been favored with the perusal of an interesting letter from Mrs. Wilson, of the Zoolah Mission to her friends in this city, from which we learn that the members of that Mission (the Rev. Messrs Lindley, Wilson, and Venable with their wives) had all reached Moiska, the place intended for their residence, in good health. At the time of writing, (*July* 28, 1836) they were about commencing their labors under favorable prospects. We subjoin an extract of this letter, giving an account of the people to whom the Lord has sent them.—Mrs. W. says—

"We live among an interesting people. Numbers of them visit us daily, and you would be amused could you see their expressions of astonishment, when they for the first time see Mrs. V. myself and little Martha. I believe we are the first white females they have ever seen. Every article of our clothing is closely observed. They go naked with the exception of a bunch of strings tied around the loins of the men, and a piece of skin around the loins of the women. Kalipi one of Moselekatsi's principal counsellors whom I mentioned in my letter to uncle G——, presides over the district of country in which we live. He is a very amiable, interesting man. He has frequently dined with us and behaves with great propriety at the table. He is a very loyal subject of Moselekatsi. During one of his visits to us, brother V. showed him a looking-glass, with which he seemed much pleased. I gave him a little pocket one, for which he at first seemed thankful, but before he went home he returned it saying, such things were to be given only to the king, and that I must keep it for Moselekatsi, and give him something in the place of it. I then offered him a glass tumbler, which he also refused for the same reason. The Dr. then gave me some beads to present to him, which he very thankfully received. Moselekatsi exercises an unlimited power over his people. Their lives and property are entirely at his disposal. They make long speeches to him, telling him of his greatness, and praising him in the most extravagant terms. They call him Great Mountain, Rhinoceros, Elephant, &c.—When they rise in the morning, when they eat, they praise him, and when they are preserved on a journey, they ascribe all the praise to him; they give to him that honor which is due only to God. He receives it all as his due, and makes his people believe that he has frequent interviews with his father who has long since been dead, and that his father grants all his requests. His people are noted for honesty. During the four months the brethren Lindley and Venable were here, they lost nothing at all. Traders and hunters who visit this country, feel their property entirely safe, as soon as they reach Moselekatsi's dominions. If one of his subjects were to be accused of theft he would have him put to death immediately.

A few months since two of Moselekatsi's Zintunas, or counsellors, were taken to Cape Town by Dr. Smith, who was sent to explore the interior of South Africa to see the governor; they were very much astonished and pleased with every thing they saw. On their return they arrived at Kruman just as we began to prepare for our journey to this place. We took charge of them, provided them with food during our stay at Kruman and on the road, and they journeyed with us to bring the wagon the governor presented to Moselekatsi.—He also sent him two chests full of presents, such as clothes, beads, an arm chair, &c. He sent him a seal with his name on it, and requested him to get one of the missionaries to write a letter for him, informing him that the Zintunas and wagon arrived safe. Accordingly soon after they arrived, Moselekatsi, agreeably to the Governor's request, sent for the Dr. or brother V. to go to Kapain, the place at which he is staying at present, to write a letter for him to the governor. After consulting awhile, it was determined that for some reasons the Dr. had better go. After three days journey he reached the place where the king was, and was kindly received by him. He gave him a sheep to slaughter, and in the afternoon remarked that he had sent for him to write a letter to the governor, but added he could not then dictate it as the moon was dead, alluding to the change of the moon. After staying several days the Dr. proposed that he should then dictate the letter, which he wished him to write, as he wished to return home; Moselekatsi replied that he must stay longer, that he had not seen enough of him. He however dictated the letter to the governor, thanking him for his presents and for his kindness to his Zintunas, and requesting him to send him more presents, specifying some things, among which were clothes, as he could not wear those which he had sent, until he had enough for all his children. He also dictated a letter to Mr. Moffat and to Waterton the Griqua chief, after which, seeing the Dr. wished to return, he told him he could go and see his child. He presented him with an ox and two sheep which he told him to take home to slaughter, that his wife might share in the gift.

LETTER FROM JERUSALEM.

Extract of a letter from the Rev. J. F. Lanneau, to his brother in Charleston, S. C. dated,

JERUSALEM, Nov. 23, 1836.

My Dear Brother,—I have just returned from the Governor's, and as it may interest you to take a peep into the interior of oriental customs, I will give you a brief description of my visit. His Excellency, who is called in the language of the people, the *M

tablishment of every oriental of distinction, we were ushered into a large room on one side of which was arranged a low Divan covered with Turkish mats and carpets. In the corner, which in the East is always the seat of honor, the Governor was reclining, and though suffering from pain, was attending to the multifarious business which incessantly demands the attention of those in a similar station. He politely received us, and invited us to be seated. Leaving our boots and shoes at the door, we sat down "a la turque" at one end of the divan. No sooner were we seated than compliments were again exchanged; for here are set phrases, for almost every movement of the visitor, which are uttered by all present and must be returned by him, with a somewhat different phraseology.—For in the rich and bombastic style of the East, the salutations are very numerous and diversified, and each salutation has its appropriate answer. For example, the usual salutation has its appropriate answer. For example, the usual salutation on meeting is, *Sabak-kome-belkair*—or *Mesecek-kome-belkair*—"may your *morning* or *evening* be prosperous or pleasant;" the reply is, *Meet-Sabah* or *Meet-Mesech*, that is, "*a hundred mornings* or *evenings to you*," &c. In a few minutes coffee was handed to us, in small china cups, without milk or sugar, and soon after a pipe about 5 or 6 feet long, of which etiquette required that we should smoke. We took a puff or two and then passed it on to our next neighbor, a fine looking Turk, who sat at my left. I have not become Turk enough to love tobacco and I hope I never shall—I am, however, a friend to their custom of drinking coffee. It is an admirable substitute for ardent spirits which is forbidden to all the followers of the False Prophet. There are some instances in which this injunction in the Koran on this subject is disregarded, but generally the Mohammedans are a temperate people, and in this light, set a praise worthy example to nominally Christian nations. We had not been at the Governor's long, when the *Mufti* and Omar Effendi, formerly the *Nukeeb*, came in to see him. As they entered the Governor himself and all present rose with unusual tokens of respect. The *Mufti* is the interpreter of the Koran and the chief Judge, and his office is one of the highest in the Turkish government. The present incumbent has held this station for more than twenty years and is about fifty years old. He had a venerable beard, and a dignified intelligent countenance, and is considered by the Moslems as well qualified in every way for his important office. The *Nukeeb* is the head of the Schereef, or the descendants of Mohammed in Jerusalem, and until recently exercised unlimited jurisdiction over this class of the "*Faithful*." The office is now held by one of his sons. The Mufti beckoned to brother Whiting to come and sit by him. He proposed several questions respecting America, its aborigines, the number of its inhabitants, cities, ships of war, &c.—and finally concerning our religion. As the Americans are generally confounded with the English, he observed that we had no religion, for the English had none.

On being reminded that we believed in the Old Testament, and the Gospel, and had churches, &c. he said he was aware of that, but that the English did not go to church to worship God, but only "to see and be seen." Where he received this opinion I know not, but it forcibly reminded me of the remark made to a traveller in Persia, by a wandering horde of Tartars, nominally Mohammedans. "We," said they, "are like the English—we eat hog's meat, and say no prayers." When shall the time come that Protestant England and America shall enstamp such an impress of their Christian institutions upon all lands, that this reproach thrown upon them abroad, so universally, shall be wiped away, and their names be as much respected for their *religious*, as they are now for their *political* character.

Brother W. embraced this opportunity of explaining to the Mufti and those present, the character of Christianity in England and America, as distinguished from the superstitious rites and ceremonies of nominal Christians in this country. For these are the greatest obstacles to the conversion of both Moslemns and Jews—and as long as they exist, we can have but little hope, that either of these classes of the community will be won over to the "truth as it is in Jesus." Oh! how important is it, that the degenerate churches of the East should be purified, that they may no longer prove as they have done for ages, a savor of death unto death, to the thousands and millions within and around them.

BOSTON RECORDER.

Friday, May 26, 1837.

FOREIGN CORRESPONDENCE.

PARIS, December 5, 1836.

To the Editor of the Boston Recorder.

GENERAL REMARKS.

I continue and conclude, in this communication, the series of general remarks which I commenced in my last.

2. The second remark which I have to make, is, that the more I learn of the causes which have led to the declension of piety and the corruption of doctrine in the Protestant churches in Europe since the reformation, the more I have been convinced that relaxation of discipline was the most powerful of all, or rather more powerful than all others combined. I know that persecution, war, and other causes have exerted a great influence to corrupt religion. But I am satisfied that the relaxation of discipline was the chief. It was the practice of admitting persons to the church who gave no evidence of conversion, and the allowing of men who had not experienced the grace of God in the heart to enter the ministry. This first lowered the standard of piety within the churches, then substituted moral precepts for vital doctrines, then introduced Arminian, Pelagian, Socinian and Neologian errors and damnable heresies. Such, in few words, was the downward course of things. But had discipline been maintained, soundness of doctrine and purity of manners would have been preserved. And until the evangelical churches fully return, as I believe they will, and indeed are doing in many cases, to right views on this point, and abandon the error of allowing all who choose to come to the communion, whose lives are externally blameless, especially if they have gone through the regular course of catechumenical instruction, they will not be free from danger. If they take their stand rightly on this point, they will soon see the Sabbath better observed by Christians, and many other evils which now exist disappear. Persecution then may winnow, but cannot destroy them. And their influence on the world will be like a refiner's fire, and they will be indeed the salt of the earth.

I dwell the more on this point because I see, with the purest astonishment, that the very erroneous course which has been pursued by the churches on the continent and by the established churches of England and Scotland, recommended by persons from whom it could not have been expected, to the American churches. I pray God that they may beware of such fatal doctrines, and adhere to the good old practice of the churches in the best days of the church's history in England, since the reformation; the days of Baxter, and Howe, and Bates, and Charnock, &c.

3. A considerable obstacle in the way of promoting religion on the continent is the repugnance of the governments to the formation of associations and societies for any purpose. These things have been so much abused by men, whose objects are wholly political, and especially revolutionists, that it is not to be wondered at, that the rulers are afraid of every thing of the kind. But with prudence, this obstacle will in time become much less than it is now, if it do not entirely disappear.

4. Another obstacle in the way of the making of proper efforts for the spread of the gospel in Europe, is the effect of the long continued dependance of the churches on the governments for support. They have, in most countries on the continent, been so long in the habit of looking to the governments to do every thing for them, that it is difficult to get them to exert themselves, and give liberally of their money for the propagation of the gospel. Hence it is, that little is yet given in comparison with what we should expect, judging from what is done in our own country. But, in time, Christians here will be brought up to a far higher standard of giving. They are even now advancing with a good measure of rapidity. The luxury as well as the duty of giving, is beginning to be tasted. And the more they become convinced of the duty of separating the church from the state, and of depending on their own resources for the maintenance of religion, the more they will become benevolent, and feel identified with the church and the cause of the living God.

5. Notwithstanding the obstacles which it has to encounter, evangelical religion is obviously gaining ground in France, Switzerland, Belgium, Holland, all Germany, Denmark, and Sweden. I think that this must be manifest to your readers from the foregoing letters. In all these countries there has been the commencement of a good work within the last twenty years. This has been remarkably the case in Switzerland, France, Germany and Holland. This blessed work, we may hope, is only inchoate, and that it will be progressive. And though the obstacles which stand in the way of the progress of this work are great, they are not too great to be overcome by the power of God. Besides, the difficulties which are now to be overcome, when the work has made some progress, are far less than were those which opposed it in its incipient state. Let us take courage then, and hope for great results. Should religion be gloriously revived in all Protestant Europe what a mighty influence it will exert upon the other portions of this continent, and indeed upon the whole world.

6. It is obviously a duty to pray much for the success of the cause of Christ in the countries which we have surveyed. This is a point to which I wish all who have read the foregoing letters to converge their attention. It was one of the most important objects which I had in view in writing them. It was to show to Christians of my country, in few words, what is the actual state of things in Europe, particularly in what may be called the Protestant, in some respects, the most important part of it. I have now done this. And is it not manifest that the Lord has begun a great work here? That he is reviving true religion, the religion of the reformation, or rather of the primitive times of the church? Every thing seems to be in some measure preparing. The word of God is receiving a wide distribution. Many minds are perusing it. The truth is proclaimed by a goodly number of pious ministers. But yet the present success is not what might be expected, nor what must be seen before the world is converted. It is believed that there are nearly 120 evangelical ministers in France, probably 200 in Switzerland, perhaps as many as 1,000 in all Germany. How many there are in Holland, Denmark and Sweden I would not venture to give an opinion. Certainly the number of evangelical ministers has wonderfully increased on the continent within the last 20 years. Let us pray then for the outpouring of the Spirit to accompany their labors. Christians in America, pray for these ministers. Go over distinctly in your prayers the case of each of these countries. Remember them in your closets, in your family devotions, in the great congregation, and in the monthly prayer meeting for missions. It is of the utmost importance that pure religion should be gloriously revived throughout all Europe. And not only pray, but give of your money to carry on the work. Your aid is much needed in France, in Switzerland, in Belgium, in Sweden and Norway. And may the Lord hear your prayers and bless your contributions, and to his name shall be all the praise.

I am yours, &c.

CORRESPONDENCE OF THE RECORDER.

PLAINFIELD, Ms. APRIL 15, 1837.

You have probably read the tract entitled, "The Mountain Miller," published by the American Tract Society. This is the town where he lived, and the miller's business is still carried on by one of his sons. By mere accident, if any thing can be called accidental in a world where God orders every event, I visited the mill. Riding from Cummington, I passed a man returning from the mill, who desired me to stop as I went by and request the miller to take care of a bag which he had left. The mill is located as pictured on the corner of the tract, the opposite bank of the stream, wooded with pine and hemlock, and rising somewhat high and precipitous from the water. The scenery is wild and picturesque, and the running water, coursing through two open aqueducts to supply the grist and saw mills, gives a vivid representation of activity. The mill has been repaired since the miller's death, and is now three stories high, exclusive of the brick foundation built on the border of the brook. I was particularly struck with the countenance and manners of the miller's son, who is said greatly to resemble his father. I said to myself, "that man is a serious man." I was then entirely ignorant of the tract, but was soon informed of it by the venerable pastor, with whose church the miller had been connected. He assured me there was no exaggeration in the description; it was true to nature, and he very modestly declared that it was a better representation than he could have made. He seldom weeps, but cannot read the tract without shedding tears, as it recalls to mind so vividly the circumstances of which he was a witness.

The Tract Society should always adhere to facts, and not blend fiction with reality, to adorn the story and heighten the interest. This course, I believe, they have uniformly pursued, and consequently, the narrations have produced more powerful effects, truth being stronger than fiction and far more impressive. I visited the grave yard where the miller was buried. The plain white marble stone over his grave is lettered thus: "In memory of Deacon Joseph Beals, who died July 20, 1813, in his 62d year.

Corruption, earth and worms
Shall but refine this flesh;
'Till my triumphant spirit comes
To put it on afresh."

Side by side stands the grave of his wife, "Mrs. Lydia, wife of Deacon Joseph Beals, died July 22, 1813."

Several churches in this region are destitute of pastors. In Plainfield, they have just invited Rev. Mr. Goodsell to take the pastoral charge, and it is thought he will accept. There are some encouraging things at Worthington among the younger portion of the congregation. In this town, there are a few enquirers among the youth. It is truly delightful to converse with young persons who are seeking after God. How appropriate is this period of life to religion! The heart is tender, the affections are ready to shoot out and fasten their tendrils upon objects. Those who are renewed in early life, are ordinarily more devoted Christians than others, and having a longer period for the service of Christ, are enabled to accomplish more good than those who are converted in the meridian or decline of years. Ought not pastors, parents, and Sabbath School teachers to labor more directly and assiduously for the salvation of the young? C.

EXALTED CHARACTER OF CHRIST.

He comes to the human heart with claims upon its interest to the following amount. "If any man come to me, and hate not father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Luke, 14, 21. We find here enumerated the grand objects of human regard in this world. They are set forth as being *such* by the Saviour, in order that he might, by the contrast, more impressively teach men the actual amount of his own claims. These are all well known and tangible objects; daily in the sight and in the hearts of men. It is as if he had said, "Look at all these objects. Consider the power of their attraction upon your hearts, the beauty they have in your eyes, the happiness they afford you in life. But deep as they have fixed their seat in your souls, firmly as they may have grasped your affections, they must be as though they were not, in comparison with the place your Redeemer is to hold in your hearts. Even to the dearest of them, they are to shrink out of view before the claims of Christ, as the stars of the morning are lost in the rising glories of the sun.

This is our argument. We do not see how the claims of Christ to the unbounded love and confidence of the human heart could be more strongly asserted. And we do not see how it is possible for any higher love to be rendered to any being than is here demanded for him. The capacity of the human soul seems exhausted by these demands. It has no higher love to render than it is called upon to bestow upon Christ. We think that the mind that does actually receive the Saviour to the full extent of these high claims, is occupied to the full extent of its powers. The last boundary of its capacity has been reached. There is no room in the heart for any higher object, and therefore there is none.

We regard the demands in behalf of Christ as precisely synonymous with those made for God in the moral law. To set any being so perfectly above every earthly claimant of the heart as is done by what is demanded for Christ; to set that being above the most dear and most delightful of earthly objects; to affirm that these objects, one and all, must shrink into the lowest insignificance in comparison; what is this, we ask, but to demand for that being, "all the mind, and all the soul and all the strength?" Who is this that claims such supremacy in the human heart? Who is this that would concentrate upon himself the most intense emotions of human confidence and love? Who is this that boldly demands for himself a position in the affections of men, an higher than which, could not be demanded by the infinite Father of Spirits? Who is this that makes such an absorbing claim on the entire heart, that the very nature of its moral powers forbids there should be an object of more intense regard? Our answer is the exclamation of the believing Thomas, "MY LORD AND MY GOD!" H.

THE UNSAFE HARBOR.

There are few, whose duty it has been to engage others in doing good, who have not met with this form of repulse. "*Excuse me, I am not qualified.*" The Pastor, the Superintendent of the Sabbath School and the active private Christian, in their respective efforts to interest and make others fellow-laborers in the work of the Lord, find the above declaration almost constantly crossing their path. It is a haven into which many, under the pressure of appeals to do their duty, fly for security.

Modesty and true humility, we grant, fill the sails of some who make this harbor. A *few* vessels of this description have been seen at anchor there. But we have knowledge of the fact, they found it neither a safe or comfortable haven. Their colors were at half mast, the signal of something wrong aboard the whole time they lay there. And the signal of safety and happiness was never seen flying till they had made a clear escape from that harbor.

But by far the greater part who make this pretence their refuge, do so because they have not enterprize and energy in doing good, sufficient to keep them in the open sea. They are too slothful or too fearful to press boldly on in the great business of life's voyage, that of living supremely devoted to the service of God. They run in there to escape the hardships and perils of fidelity in duty. But they find a miserable harbor. We have seen a chart of all the unsafe ones to which ships are tempted to resort, and we find this one of them. No one ever put in here without being seriously disabled and sadly unfitted for her destination, even if she got to sea again. But the chief point of alarm about it is, that though many are seen going in there, a few, very few are ever known to come out. Indeed we have been informed, by a vessel that escaped, that it seemed as if the longer one lingered there the firmer was the hold taken by the anchor, the stronger grew the cable and the more reluctant and disabled all on board became, for making any attempt to put to sea again. Indeed a vast majority have been known to continue lying there, notwithstanding the most imperative reasons for continuing their voyage, till they rotted, and sank and perished. And this is the reason that from so many vessels, that set set sail with a fair wind, no intelligence of safety has ever been received.

Indeed the very appearance of the shipping in that harbor proclaims it dangerous. Our informant declared that he could not but be struck with the melancholy scene. Vessels which had been there long were in the saddest condition imaginable. They seemed to have been noble ships once, and to have been capable of accomplishing the most important voyages. But some were mere hulks, swept fore and aft of every thing in the shape of mast or rigging. Others had here and there a miserable rag of a topsail, dangling from the rotten spar, and likely to be rent from the trembling mast by even the next capfull of wind. Others still seemed to have considerable remnants of their former sea furniture, and could they have been got out of the destructive influence, which pervaded the harbor like a miasma, might yet have made a prosperous voyage.

We ought also to say, as information of some interest perhaps, that this harbor never could have been formed by the hand of nature. Its construction is ascribed to a character called the "Old Architect." He has been engaged in such business for several thousand years, and good judges who have seen specimens of his skill in other places, declare that in their opinion it could have been done by no other hand.

We have thought this piece of marine intelligence of sufficient importance to be made public, and have made it so, out of kindness to those who are sailing with us on the sea of life. We only add, that all danger in the case in question, will be most certainly escaped by following faithfully the direction laid down in the chart, James, IV, 7. H.

HARMONY OF CHRISTIAN CHARACTER.

There is, perhaps, nothing more needed, at the present day, than harmony of Christian character. There is a tendency in the human mind, when it becomes intently fixed upon one point, to magnify it beyond, perhaps not its *real*, but *relative* importance. It becomes absorbed in the contemplation of this one object; views it in all its ramifications, and bearings upon other interests; till at length, every thing else becomes subsidiary, or of secondary importance. The subject itself may be vastly important, and the general views embraced in relation to it, may be correct. Yet there may be other interests of equal or even greater consequence, which are entirely overlooked.

When the mind of an individual takes this strong hold of any particular subject, it occupies his thoughts and his conversation; and in his view is entitled to a precedence above all others. And, if this state of mind happens to be associated with a little spice of self-conceit, he becomes impatient towards all who do not embrace the same strong views in relation to it, which occupy his own mind. He cannot see how it is possible for sincere and intelligent men to be so blind and indifferent to an object of such magnitude; while he is, perhaps, himself, equally blind and indifferent to other interests of no less magnitude, which are embraced and promoted with zeal, by the very persons he is censuring. He becomes censorious, judges harshly, and perhaps at least begins to regard and speaks of those who do not come up to his standard, on this particular point, as of doubtful piety; while, in the main, they may give as good or better evidences of Christian character than himself.

There seems to be a peculiar tendency in the active movements of the present day, to produce this *deformed piety*. It is not confined to any one class of Christians. It may be seen among all denominations. It cleaves to all parties. With some, the whole of Christian character seems to be comprised in a form of sound words; in others, it all consists in action; with others, the whole of religion is in personal experience; it is, they seem to think, a subject too elevated to be brought down to the every day concerns of life; with some, it may consist in promoting particular forms of action, and with others, in opposing them. One man may throw his whole religion into opposition to some particular form of iniquity; while he neglects to cultivate the Christian graces in his own heart; while another spends all his energies within himself, and neglects to bear testimony against prevailing sin, or to labor for the salvation of others.

But, whatever form this *monstrosity* may assume, it is detrimental to the cause of serious piety, a hindrance to judicious action, and injurious to the character of evangelical religion. N.

THE REVIVAL SPIRIT.

The Revival Spirit makes men deeply anxious for the conversion of souls. Heaven and Hell become living realities. They see the awful danger to which sinners are exposed. They realize something of the guilt of impenitence and rebellion against God. They behold sinners walking blindfold upon the brink of an awful precipice. They sympathize with the feelings which Paul exercised, when he contemplated the condition of his unbelieving countrymen; and they are ready, with him, to beseech them day and night with tears, to repent and embrace the gospel. They have also some apprehension of the glory of God, as connected with the conversion of sinners. This subject fills their souls. It is the absorbing topic of thought and conversation. It takes precedence of every other. And, often it lies with such weight upon their souls, that they can truly say from day day, with Paul, that they have "great heaviness and continual sorrow of heart." This seeks relief in prayer; and they have great liberty, earnestness, and importunity, at the throne of grace. Those who have exercised this spirit of prayer, know something of what Paul meant, by "groanings that cannot be uttered" N.

THE CHURCH AT CUTTACK.

The Rev. Mr. Sutton, (whom some of our readers at least, remember with pleasure) in a letter to the Editor of the "Christian Watchman," states some interesting facts regarding his little church in Orissa, furnishing not an unfit illustration of the Saviour's parables of the "leaven," the "mustard seed," &c.

Missionary labors were first commenced at Cuttack in Feb. 1822, by Messrs. Eaton and Peggs, neither of whom however continued there more than three years. They were succeeded by Messrs. Lacy and Sutton. A meetinghouse could not be raised, till 1826, and then, only $200 could be collected to build it in Orissa. $300 more were collected in Calcutta, and the building was completed and opened Nov. 5, '26. Up to that time, and considerably later, not a single native had been converted. The natives laughed at all attempts to convert them, and the Europeans advised the missionaries to return home, or remove to some more favorable spot.

It was not till about the beginning of 1828 that the two first native converts were baptized. And since that time, there have been or are now connected with this church, including persons of all nations just one hundred and twenty. Of these, more than sixty have been pure natives; about thirty East Indians, and twenty five Europeans or Americans. Seventy six of the members are now living in Orissa, twenty three have been dismissed to other parts of the world, seventeen are dead, and four excluded. Two members with their wives have beem employed as missionaries in other parts of India; and two other brethren are engaged as school teachers in Calcutta. * * * It is a day of small things yet; but, who can despise it! The little congregation is very serious; several are inquiring what they must do to be saved. "A church in India wants a great deal of shepherding."

The church at Cuttack, and other little churches like it in India, are the acorns from which the towering oaks shall rise to overshadow and bless that whole barren land. S.

RELIGIOUS SCENES IN AFRICA.

CHIEF MOSHEU.—Two years ago this Coranna chief visited Lattakoo, (the missionary station of Mr. Moffat) with three or four attendants. After staying two or three days, and hearing something of the one thing needful, he returned home, apparently well pleased with his visit. Last year he visited the place again with his brother, their wives, and a large retinue. The journey is about six or seven days. He seemed now to be not far from the kingdom of God; striving, or rather agonizing to enter. His brother was like minded; their wives were also deeply concerned, and others of the company were inquiring about the way of salvation. One grand truth they all knew, that Christ came to save sinners; this was the spring of all their emotions, and they thirsted for further instruction. It was delightful to pour into their souls the light of heaven, and direct them to the Lamb of God. They tarried many days. Their zeal and devotion was a noble example for others. Their attendance on the means of grace was incessant. They returned home greatly delighted.

Mr. Moffat afterwards visited them at their own village, and was received with great joy by about 500 people the first evening. The next morning an equal number assembled for worship. Great stillness and order was preserved. "God so loved the world, &c." was the theme of discourse. Their attention was exceedingly earnest. Many of them had never heard the gospel before. Their countenances betrayed their inward surprise; a few were affected. At noon they again assembled. No one exhibited signs of drowsiness. In the evening they were addressed again, and the intervals between the services were occupied in conversing about the discourses; all were kept in constant employ.

Anxiety.—A decent looking woman came up and addressed the missionary: "Thou man of God, have compassion on my soul; I am a sinner. Do not leave me in my darkness. I desire an A. B. C. book that I may learn to read." She spoke from the bottom of her heart. Her tears flowed abundantly. A book was promised her, if one remained.

Another case.—A woman leaning on the arm of Mosheu's brother, came up, in great distress of mind. She said she could not help thinking of Jesus, and she felt as if her heart would die within her. She had never before heard of that good news; she could not rest a moment. "The name of Jesus follows me," said she. "I cannot hide myself from that name. I am a great sinner. I fear the anger of God. I never heard of Jehovah before, and Jesus will not leave me. Tell me what I must do." She was deeply affected. The instructions given her served in a measure to compose her mind, but such was her agitation that she could not walk alone.—*Abridged from the South African Recorder, for Feb.* 1837.

Who can doubt that God has mercy in store for the children of bleeding, dark-hearted Africa! Surely the indications of his Providence are daily becoming clearer, that the time is near when Ethiopia shall stretch out her hands unto God, and all the nations now sitting in darkness in that quarter of the world, shall be enlightened and saved. The wrongs of Africa shall yet be redressed, and the Christian's God shall become her God and Redeemer, and that too, through the instrumentality of the same nations that have carried her sons and daughters into captivity, and laid them for centuries under the yoke of an iron bondage. S.

RELIGION IN ALGIERS.

Extracts from the Archives du Christianisme.

The Society established at Toulouse for evangelizing the North of Africa, has just published its first report. The annual meeting was held on the 15th Jan. 1837. M. Chabrand presided. The report was read by M. Louis Courtois, Secretary. The receipts of the Society were 6,778 fr. the expenses 8,992, leaving a deficit of 2,214 fr.

The report contains a number of interesting facts, of which we can give here but a short abstract. By a census taken in 1833, the Protestant population of Algiers consists of 2,600 souls, of whom 1,800 are soldiers. In the month of February, 1836, M. Roussel instructed thirty catechumens. Independently of the divine service at Algiers, there has been one established at Dely-Ibrahim, where M. Bauman preaches every Sabbath in German.

On the 25th December, 1835, M. Albino Gulielma opened a school at Algiers. He commenced with two pupils; three months afterwards he had sixty. Every day the Bible is read and explained in the school, and the reading is accompanied with prayer. A large number of the parents, gratified at seeing their children, not only attend the school with pleasure, but also renounce their bad habits, requested M. Albino to raise the monthly fee from three to five francs. This now amounts to a sum sufficient for the maintenance of M. Albino, and relieves the Society from his support. The establishment of worship has been authorized at the military hospital. The civil hospital and the prisons are also regularly visited by the pastor, and M. Albino has charge of an evening class at the former. Three religious libraries have been established and the books are read with avidity. A number of copies of the Holy Scriptures have been sold in Spanish, Italian, German, English, Hebrew and Arabic, but during the six months' residence of M. Roussel at Algiers, not one was sold in French. A large number of religious tracts also have been distributed. A school of twenty young girls has been established. A pastor is demanded by the Prince de Mir, who has collected around him three hundred European colonists and made alliances more or less intimate with 400 Arabic families. A school is urgently demanded for Oran. Bougie and Bone offer posts which it is very important to occupy. The Society wishes also to send preachers into the interior of the country. The pastor, M. Roussel, having been obliged by the circumstances of his family to return to Europe, his place is now filled by M. Hoffman. The Basle Missionary Society has sent to Algiers M. Kouleio, a minister of the gospel, who has been Missionary at Astracan, and is perfectly acquainted with the Arabic language. The aim of the Society of Toulouse, seconded by a Committee established at Geneva, is to found evangelical national churches, and it hopes soon to obtain for the churches already formed the sanction and support of the government.

MORAVIAN MISSIONS.—It appears from the Journal of the United Brethren, (Moravians,) that the number of members of their church, who are converts from paganism, in Greenland, Labrador, North America, the West Indies, Surinam, and the South of Africa, amounts to 51,000. In 1825, it was 18,000. In these 11 years, 158 missionaries have been sent to the different stations. The brethren have 45 stations and 218 missionaries. The sum expended by the Missions during the 30 first years of their existence cannot be stated exactly, but in the 74 last years, it amounts to 2,500,000 rix dollars, or 12,750,000 fr.; making an average of 172,000 francs per year.

THE SLAVE TRADE.

The Liberia Herald for January, states on the authority of the Captain of an English merchantman, that sixty three slave vessels were lying at one time at Loango waiting for cargoes.

It is further stated by the Editor, that great calculations are already making by slavers on the coast, on the increased demand and advanced price for slaves, which it is confidently anticipated will take place on the erection of Texas into an independent government. It is rumored that offers have been made by a commercial house in New Orleans to a slaver on the coast for a certain number of slaves to be delivered in a specified period. The bargain however was not consummated, because the slaver refused to be responsible for the slaves after they were put on board.

O when shall this horrid traffic in the bodies and souls of men cease forever! S.

NEW PUBLICATIONS.

The Origin and History of Missions; a record of the voyages, travels, labors and successes of the various Missionaries, who have been sent forth by Protestant Societies and churches to evangelize the heathen; compiled from authentic missionary documents, forming a complete Missionary Repository; illustrated by numerous engravings, &c. By Rev. John O. Choules, A. M. New Bedford, Ms. and Rev. Thos. Smith, London. Fourth edition, continued to the present time. In two vols. Quarto, pp. 622 & 610. Boston. Gould, Kendall & Lincoln, Crocker & Brewster, 1837.

The typographical execution of this work, in point of beauty and elegance, is not surpassed by any publication we have met with from the American press. The Quarto form is indeed rare, in this country, and perhaps in other countries in these days of bibliocompression, when small pages and small type are used to accommodate the purse at the expense of the eyes. But here, we have a noble specimen of typography; a generous page, an ample margin, a clear large type, double columns, the first glance at which charms the eye, and invites close attention to the merits of the book.

The full recommendations accompanying these volumes preclude the necessity and well nigh, the *possibility* of saying more in their favor than has been said. To add our opinion, the result of a few hours' examination only, can be but a work of supererogation. We will barely say, that we have spent these few hours, with our authors delightfully; they have contrived to lead their readers through the great missionary field by a path that combines all the attractions of an old and long settled route, full of various scenery, with the facilities of the shortest and best constructed McAdamized road. When we have taken up the volumes, we have laid them down again with reluctance, and only as constrained by necessity. They are rich; replete with instructive facts, and striking incidents, that will not fail to leave those impressions on the reader's mind, which a "good man" loves to cherish, and with which it must be the joy of his heart to live, and the delight of his soul to die.

But it is not a mere repository of anecdotes; it is a continuous and well digested history, in the main, of all the operations of the several missionary societies of the world from their commencement about 1720, to the present time. This is preceded by an "Introduction," giving a brief view of missionary transactions from the time the commission was issued, "Go ye into all the world, &c." and of the labors of individual missionaries in different parts of the world, down to the times of Egede and Brainard.

The illustrative engravings are finely done, and add not a little to the intrinsic value, as well as to the ornament of the work.

We have spoken of the recommendations by which these volumes are accompanied. Forty eight distinguished ministers, of six different denominations, "beg leave most cordially to recommend it to the religious public, considering it highly calculated to extend the interest which is already felt on behalf of the great missionary enterprise." Among these ministers there are, of our own denomination, in Mass. the Secretaries of the American Board, and Drs. Wisner, Codman, Jenks, Fay and Rev. S. Holmes. The American Baptist Magazine affirms, and we have no reason to doubt, correctly, that "The work is not sectarian: but each Society is left to give its own narrative in its own way." Mr. B. B. Edwards, whose judgment will be questioned by none, and whose researches on the subject of Missions have been more extensive and thorough than those of almost any other man, remarks; "It is the first work within our knowledge, that comes up, in the extent of its information, to the claims of the great subject of missions. * * After a close examination we consider it to have been faithfully and accurately done. It [illegible] of interest and rational amusement. *It is strictly a popular work.*"

If the value of these testimonies be fully estimated by the brethren who shall be in attendance at the approaching anniversaries, we venture to believe that few of them will return home, without carrying those volumes with them, for the refreshment of their own minds, for the instruction of their families, for the benefit of their monthly concerts, and for the edification of their entire congregations. And no man can read them without a deepened conviction that the *time has come* when the temple of the Lord is to be built, and the WORLD to be blessed by the influences proceeding from it; and that neither duty, interest, privilege, love, justice, or mercy permit any man to remain an indifferent spectator of the present movements of the Spirit of the Lord in Christendom, all which are tending irresistibly to the conversion of all nations to Christ. We only add, that we accede most heartily with the wish expressed by Mr. Edwards that "the publishers may be amply remunerated" for the expense and hazard of bringing out a work like this, at the present juncture, when it is so much needed, to give a fresh stimulus to the missionary enterprise. S.

The Veracity of the Gospels and Acts of the Apostles, argued from the undesigned coincidences to be found in them, when compared, 1. With each other, and 2. with Josephus. By Rev. J. J. Blunt. First American edition. Boston, Perkins & Marvin, pp. 127.

This small and unpretending work may be considered as supplementary to Lardner's Credibility of the Gospel History, and Paley's Hore Paulinæ. The argument is the same, only farther extended with a view to fixing the truth of the gospels on a foundation that cannot be shaken. It is designed to confirm the faith of the believer, and arrest the attention of the unbeliever, and lead him to reconsider a subject, of all others the most weighty, before he comes to a final conclusion on a point which the grave may convince him he had never examined with the attention it deserved.

In those days of abounding infidelity, when the battles of other years are to be fought over again, and the whole ground of revelation is to be contested inch by inch, with the inveterate enemy of God and man; it becomes the leaders of the "sacramental host," to be armed at all points, and fortified within the strong holds of Biblical learning, against the bold and reckless assaults made upon the camp of the saints, and prepared to carry the war efficiently into the territories of the enemy. This is one of those works that may prove a valuable auxiliary to other more extended and elaborate treatises; it is not the heavy artillery that is to drive the main body of the enemy from their post; but the light troop, that will annoy the extreme wings of the army, and create a diversion favoring the success of the great onset. S.

Prize Essay on Ardent Spirits and its Substitutes, as a means of invigorating health. By Rev. D. Massey, M. D. 1837. For sale by Perkins & Marvin, No. 144 Washington street.

This is a new and cheap edition of one of the most elaborate and valuable Tracts on Temperance that has issued from the American press. In its present form, it is adapted to a wide and easy circulation, and wherever it goes, it will do good. It ought to be found in every family of the land. And it may readily be placed wherever it ought to be found, by the aid of a few friends of the cause, or rather by the

May 26, 1837

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PUBLICATIONS.

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For the information of our readers who may not ...ve met with the "Essay" in any form, we may ...ifly state that it gives the history of the origin of ...ent spirit, and of its introduction into medical ...ctice; points out its effects on the animal economy, ...d shows that there is no condition of the system, in ...health or disease, in which its use is indispensable, ...nd for which there is not an adequate substitute.

The subject is treated in a manner at once scientific ...nd popular. It is adapted to every class of readers, ...nd is enriched with so many authentic facts, and ...testimonies of high authority, that no man of candor, ...nd reflection, and moral virtue, can read it without ...easure and profit. We advise all who wish to be ...ntitled themselves, or to do good to others, to pur...chase, "read, and circulate" as far as possible so ...valuable and cheap a production. S.

...ARADEE; a plea for Africa, in familiar conver...ations on the subject of Slavery and Colonization. By F. Freeman, Rector of St. David's church, Manayunk. Philadelphia, J. Wheelhan. 1836. pp. 360.

"Gould, Kendall & Lincoln" have placed this volume on our table, and we acknowledge ourselves ...mostly obliged, by the information it has already ...rnished us, to give it a passing notice. It is not the ...ject of the writer to take sides with Colonization or ...nti Slavery *Societies*, nor to discuss the principles ...n which they differ, but rather to plead the cause of ...ican and Africa's God, against all her oppressors; ...vindicate the violated rights of the black man, and ...ld his intellectual and social character from the ...persions of his enemies.

The title of the book, we suppose to have been ...ken from king Yaradee, the chief of the Solimas, ...e of the most warlike of the African monarchs. ...tenant Laing, of the British navy, under instruc...s from the Governor of Sierra Leone, visited this ...g a few years since, and found him in his camp, ...rounded by his chiefs and an immense army, "un...er a simple tent, seated upon the skin of a lion." ...e was received in princely style, seated by the side ...the monarch, and saluted by a beautiful song, from ...ps of a minstrel. The name, therefore, is not ...ose, but well selected in correspondence with ...e author's main design.

We cannot but regard this mode of treating a sub...t of surpassing interest, at the present moment, as ...ly conceived; so far as we have read, it is well ...uted too. It is a volume that no friend of Africa, ...ny of Slavery can read without satisfaction. ...ntains a rich fund of instruction, drawn from ...ous sources, and is at once enlivened and enforc...by numerous striking anecdotes, illustrative of the ...an character, both in a state of freedom and of ...ry. The child and the scholar will alike find it ...ce of entertainment and improvement. S.

...ntes of Christian Missions, compiled at the ...uest of the Executive Committee of the South...rn Board of Foreign Missions. By Rev. Edwin ...ll, late Secretary of the Board. Boston, ...ocker and Brewster, 1837.

This unpretending but precious volume of "diver...ified sketches," illustrating "the various features of the ...ionary enterprise," is the result of those preparations which the compiler felt himself bound to make ...the discharge of his duties as a foreign mission ...ry. The "statements are not vague and unau...ntic stories," but are made on the best au...ities, and are "grouped together under distinct ...ds, mentioned in connection with details of mere local and ...ntary interest;" fitted to remove mistaken im...ions as to the nature, object and means of the ...ionary cause, to elevate and purify Christian ...ote and labors, to "aid in the formation of a ...ionary spirit" where it does not exist, and to in...e additional interest to the monthly concert for ...er, and other missionary meetings."

The work is divided into six chapters, and parts of ...e subordinate sections. I. The need of Christian ...ions; II. The successful prosecution of missions; ...The privations and perils of missionaries; IV. ...ndrances to the success of missions; V. Mis...ry zeal; VI. Reflex influence of missions.

...great an amount of heart-moving incident, of ...ing, and encouraging fact, of providential in...tion, and practical exposition of Christian duty in ...s a "world lying in wickedness, we believe ...e where be found, within so small a compass. ...ny great who loves Christ or the cause of Christ, ...ld put this work without delay into the hands of ...ers. We know nothing better calculated to ...ow the spirit of Brainerd and Paul. S.

THE BIBLE ADVOCATE.

This a half sheet monthly periodical, published ...Portland, whose object is sufficiently indicated by ...e. The first No. is before us, neatly done, and ...promise of usefulness, if it can obtain an ex...ve circulation. If other Societies have their pe...ls, why should not the Bible Society have ...ntage of its *own*? It may be read by many ...are little for the Bible, and their indifference to ...ed volume, or their repugnance to it may be ...ome by a glance at the facts and arguments here ...ed to them. The friends of truth may find it ...portant auxiliary to their efforts to do good; ...y become a source of income to the Society ...g it; though we hardly think this probable. ...we rejoice fervently in every ray of light that ...s upon the darkness of Canada. And the ...ence is a *luminary*, though a small one, and ...ost will rejoice in its light. S.

...al Religion, by John Woodbridge, D. D. ...York, John S. Taylor, pp. 316.

This volume embraces thirty letters on various im...nt religious subjects. The topics here discussed ...e matter have been handled often and ably by ...riters, but we are glad to see them presented ...e the plain and energetic manner in which it is ...e this volume. Some of the subjects of these ...s, such as that on Christian Courtesy, for exam...e received less attention in similar works ...their importance demands. And we are pleased ...they have due prominence in this work. The ...k is richly worthy of careful perusal. H.

...Private. The Private Meditations and ...ayers of the Right Rev. Thomas Wilson, D. D. ...ranged for general use. New York, 1837

...is a collection of well chosen passages of ...ture, pious reflections, interspersed with various ...s of devotion. The Author was one of the most ...ly and spiritual of the Old English Bishops. ...e work is got up in handsome style, and is ...d to promote the spirit of devotion. H.

BIBLICAL ANALYSIS; *or Topical arrange...ment of the instructions of the Holy Scriptures; ...ned to the use of Ministers, Sabbath Schools ...Bible Class teachers, family worship and ...ate meditation. Compiled by J. U. Parsons. ...ition, published by Whipple & Damrell.*

...think this work far in advance of any we have ...e of a similar character. It is manifestly the result ...great study of the word of God. The author in ...an able and interesting preface remarks, "This collection has been prepared without much aid from the Concordance or any similar work. It is made out by a consecutive reading of the Holy Scriptures from beginning to end; a labor, which has brought the compiler into intimate and long continued contact with the Bible and convicted him of having formerly deprived himself of untold consolation and spiritual advancement by neglecting, or lightly studying the Word of God"

However some may differ from some of the opinions of the author on unessential points in the preface, they will nevertheless read it with deep interest. It contains sterling thought happily expressed and suited to awaken an exalted estimation of that blessed volume whose value it eloquently sets forth. We most heartily desire the extensive circulation of this volume. H.

Incidents of Travel in Egypt, Arabia, Petraea and the Holy Land. By an American, with Map and Engravings, in 2 vols. pp. 302. New York, Harper & Brothers. For sale by Crocker and Brewster.

Probation. By Enoch Pond, D. D. Prof. Theol. Sem. Bangor. Bangor, Duren & Thacher, pp. 137.

Ministry of Jesus Christ. Vol. 1. By T. B. Fox. Weeks, Jordon & Co. pp. 247.

For want of time we cannot examine these books the present week. We will endeavor to notice them hereafter.

For the Boston Recorder.

ROBINSON'S LEXICON.

Mr. Editor,—Allow me to call the attention of Biblical students again to Dr. Robinson's Greek and English Lexicon of the New Testament. Though much has been said already in favor of this work, yet too much praise cannot be awarded to its distinguished author, for his *excellent plan*, his *great research*, and *the general execution* of his design. It ought to be owned by every Clergyman who makes any pretensions to the study of the Greek Testament.

But, after saying this, the author will allow some mistakes to be pointed out, and make such use of the remarks as he may think proper.

Why should the meaning of *Βαπτιζω* be limited to the expressions "to dip in," and "to immerse?" Why exclude the meaning "to wet," which every Greek scholar knows to belong to it? That there may be no mistake about it, the reader is referred to the translation of the LXX. Dan. 4: 30; and 5: 23; *ατό τῆς δρόσου το σωμα αυτου εβαπτ.* "*His body was wet with the dew.*" Even our Baptist brethren will be puzzled to make this mean "to dip" or "to immerse," unless they can find some philosophical argument drawn from *the profuse dews of Babylon!*

Again, our author confines *Βαπτιζω* in his *general definitions* to the expressions "to immerse," "to sink;" though he afterward somewhat qualifies it. Something besides "to immerse" is in the scriptural use, and it ought to be stated in *the general definitions*. Vid. I. Cor. 10: 2. *Και πασιν εις τον Μωυσην εβαπτισαντο εν τη νεφελη και εν τη θαλασση.* That the Israelites were not *immersed* on this occasion is exceedingly plain, from the unquestionable testimony of Moses. The *Egyptians* were indeed immersed *in darkness* by the cloud, and *in water*, when they sank like stones in the mighty deep. But the Israelites were *in the light*, and on *dry ground*; (Vid. Exod. 14, 20 and 22;) and the waters of the sea *were a wall unto them on the right hand and on the left!*

Even our Baptist brethren have trouble here, as would seem from calling in *the spray of the sea to do the work of immersion*, while they are constrained to admit that the people were on dry land!

It is from the readiness of Pedobaptists to make too great admissions, that our Baptist brethren claim an easy triumph; and we expect to see and hear Dr. Robinson lauded by all that denomination. And he may expect that every ordination and dedication sermon for the next *lustrum*, will sound the paean of his glory; just as Professor Stuart's article on Baptism has made all the ordination and dedication sermons, and the arguments used "at the banks of the Jordan" ever since it was published!

Again; our author's classification of texts, under the article *Ναιζ* is evidently imperfect; though it is far better than it was in his translation of Wahl. He classes I. Cor. 5: 5, with passages where *flesh* is used, without *implying any good or evil quality*. But it may be asked; was the incestuous person excommunicated *to kill the body*? or was it to furnish *moral discipline*? Unless the latter, how would *the spirit be saved thereby* in the day of Christ?

Some other articles were marked as objectionable in a degree. But as a whole, the work is a rich repast to the Biblical scholar; and may it further the cause of sacred literature! B. S. Z.

REVIVALS OF RELIGION.

Amidst the temporal calamities sent on our community, it must rejoice the hearts of Zion's friends to know that God is sending down spiritual blessings.

In SHARON, Con. 24 united with the Congregational church, as the first fruits of a precious season of revival, recently enjoyed in that place.

In NEW BRITAIN also, in the same State, a work of grace has been in progress some three or four months past, as the fruits of which more than 100 express hope in the mercy of God. In both these places it is hoped that still further blessings may yet be enjoyed.—*N. Y. Obs.*

Revival in Georgiaville, R. I.—"It is with feelings of delight, that I inform you of the state of our school. *The Lord has visited our village*, and in great mercy is calling many to repentance, a number of whom are engaged in the Sabbath School. There have been six teachers hopefully converted to God within a few weeks, among whom I may include myself. I have been engaged in this school about 18 months, and have endeavored to keep it together in order to receive the applause of men; but I humbly trust my views are altered. I think I can adopt the language of the poet, and say:

"No more, my God, I boast no more
Of all the duties I have done;
I quit the hopes I held before,
And trust the merits of thy Son."

(S. S. Visiter.

Extract of a letter from J. L. Moore. Troy, Miami Co. Ohio, May 1st, 1837.—The meeting at Fort Wayne commenced on the Friday evening before the third Lord's day in April, and continued five days. The meeting was well attended. The congregations appeared solemn, and numbers, both among saints and sinners, gave abundant proof that the word spoken to them was not in vain. Christians of different denominations united in delightful harmony in prayer and exhortation for the increase of vital godliness in their own souls, and for the salvation of perishing sinners. Among the enquirers was a Frenchman, 40 or 50 years of age, who had been trained up in the Roman church, and long accustomed to resort regularly to the priest, where he vainly imagined his sins were pardoned. But being convinced of this delusion, he had ceased to trust in an arm of flesh, and was endeavoring to find his way to the feet of that Saviour who alone "can do helpless sinners good." On Wednesday morning, (the last day of the meeting) I had the pleasure of baptizing two of the converts. Amongst those who were rejoicing in hope was the Catholic Frenchman named above.

General Assembly.—The General Assembly of the Presbyterian Church met in the Central Presbyterian Church in Philadelphia, on Thursday, May 18th, at eleven o'clock, A. M. and was opened with a sermon by the Moderator of the last Assembly, the Rev. John Witherspoon, D. D. from 1 Cor i. 10, 11. "Now, I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared unto me of you, my brethren, by those which are of the house of Chloe, that there are contentions among you."

In the afternoon the General Assembly met, and proceeded to the election of Moderator, when the Rev. D. ELLIOT, D. D. received 137 votes, and the Rev. BAXTER DICKINSON (the New school candidate) 106 votes; Old-school majority 31.

The REV. HORACE S. FRATT, of Georgia, was elected Temporary Clerk by a majority of 30 votes.

The Rev. JOHN M. KREBS, of New York, was elected Permanent Clerk of the General Assembly, by a majority of 41 votes over the Rev. GEORGE DUFFIELD, of Philadelphia.

If there should be no change in these relative forces, the reform of the church will be accomplished. [*Presbyterian.*

Religious Anniversaries in Louisville, Ky.—We observe by the Louisville Herald that several religious anniversaries were held in that city during the last week in April. Public meetings, numerously attended, were held in behalf of the General Assembly's Board of Education and Missions, the Western Foreign Missionary Society, and the American Sunday School Union, institutions which should be remembered in the prayers of the churches, and vigorously sustained by their liberal offerings. Among the speakers who addressed the meeting we notice the names of the Rev. Dr. Miller, Rev. Dr. Matthews, Rev. J. C. Young Rev. J. Wood, Rev. Mr. Chester, Rev. W. C. Matthews, Rev. W. C. Anderson, Rev. E. P. Humbrey, Rev. J. B. Pinney, Rev. Wm. L. Breckinridge, Rev. S. Scovel, and Bishop Smith, of Ky.—A new impulse we trust, has been given to the cause of education and missions in many of the Western churches.

Death of Mrs. Wilson.—It becomes our painful duty to record the death of one, whose early removal has caused the hearts of many friends to bleed afresh, and which must have been felt as a most afflicting bereavement in a little band of missionaries, several hundred miles from Capetown, in the interior of Africa, among a people who had never heard the tidings of salvation. MRS. MARY JANE WILSON, wife of Rev. Alex'r. E. Wilson, and daughter of Mrs. Smith; of this city, has been called to her final rest. She died at the mission station, *Mosika*, S. E. Africa, on the 18th September 1836. Mrs. Wilson left this city, to embark on the mission to the Zoollahs, in November, 1834. She reached Mosika, in company with Dr. Wilson and Rev. Messrs. Lindley and Venable and their wives, only about two months before she was taken from them. Her illness was fever. [*Richmond Ref. Tel.*

The American Anti-Slavery Society held its anniversary at the Broadway Tabernacle, New York, on Tuesday at 10 A. M. It appears from the report, that during the year, more than 70 agents have been appointed, 65 of whom have labored in the service of the society for longer or shorter periods. The aggregate amount of their labors has been 32 years. The sum total of volumes, pamphlets, newspapers, circulars, prints, &c. of all kinds, issued by the society during the year, has been 669,387. The whole amount of receipts has been $36,567 22; being $10,701 62 more than last year. This amount, the report states, is "not so great as was expected at the last anniversary." The sum which it was then resolved to raise, we believe, was $50,000, at a subsequent meeting, the same week, $100,000. The increase since last year is less than we should have expected, in view of the amount of labor expended by agents in raising it. "A much larger proportion than last year has been expended in the support of living agents." The number of new societies is 483, making the whole number, 1,006.—*N. Y. Obs.*

Franklin College, Ohio.—We learn by the Presbyterian, that the Rev Joseph Smith, formerly of Virginia, and recently pastor of the Presbyterian church, in St. Clairsville, Ohio, has been elected *President* of this Institution, and has accepted the appointment.

Oakland College, Louisiana.—A gentleman, who chooses to withhold his name, has endowed a Professorship of Theology in this college, by a donation of twenty thousand dollars.—*New Orleans Obs.*

ECCLESIASTICAL.

INSTALLATION.—REV. SAMUEL W. COZZENS was installed at *Milton*, on Wednesday, 24th inst. Pastor of the Church under the late charge of Rev. Dr. Gile. Introductory Prayer, by Rev. Mr. Gay of Bridgewater; Sermon, by Rev. Dr. Codman of Dorchester; Installing Prayer, by Rev. Mr. Moore of Cohasset; Charge, by Rev. R. S. Storrs, Braintree; Fellowship of the Churches, by Rev. Mr. Sanford of Dorchester Village; Charge to the Church and People, by Rev. Mr. Durfee or S. Dedham; Concluding Prayer, by Rev. Mr. Perkins of Braintree.

The exercises were well sustained throughout, if a judgment can be formed from the deeply interested attention of the audience for nearly three hours. Happily there was great appropriateness preserved in the several parts of the service, while a common sentiment of sympathetic grief and joy toward the people, and devout humiliation and gratitude toward God, seemed to pervade the whole.

It is but seven months since the revered and beloved Dr. Gile was called to his reward. During the interim, the members of the Norfolk Association with which he had been connected from the beginning, supplied the pulpit till a candidate was procured; and to that candidate, after sufficient trial, the entire church and congregation gave a cordial invitation to become their pastor. Truly, in the midst of judgment, God hath remembered mercy, and left the mantle of Elijah to fall upon Elisha.

Dr. Codman's sermon, based on II. Kings, 2: 9, was singularly felicitous in the selection of its topics and mode of illustration; and not less so in the depth of emotion which attended its delivery, throughout; resulting from the great intimacy and perfect cordiality which had subsisted for nearly thirty years between the preacher and the late lamented Pastor.—*Comm.*

DEDICATION AND INSTALLATION.—On Wednesday, May 17, the new Meeting House in West Roxbury was dedicated, and the Rev. CHRISTOPHER MARSH was installed Pastor of the Spring Street Church. Invocation and Reading of Scriptures by Rev. Mr. Sanford of Dorchester; Dedicatory Prayer by Rev. Mr. Fitch; Sermon by Rev. M. Hugden; Ps. 93: 5. "Holiness becometh thy house, O Lord, forever;" Installing Prayer by Rev. Mr. Boies; Charge by Rev. Dr. Codman; Right Hand of Fellowship by Rev. J. C. Abbott of Roxbury; Address to the Church and Society by Rev. Mr. Aiken of Park Street Church; Concluding Prayer by Rev. Mr. Lord of Mariner's Ch.

INSTALLATION.—May 8, by the Presbytery of N. York, the Rev. SAM'L H. COX, D. D. was installed as Pastor of the First Presbyterian Church of Brooklyn. Sermon by Rev. John M. Krebs, from Matt. xi. 7–9. "And as they departed, Jesus," &c. charge to the Pastor by the Rev. Dr. Woodbridge; charge to the people by Rev. Cyrus Mason.

Anniversaries of Benevolent Societies commencing May 30, 1837.

Monday.

3 P. M. *Prison Discipline Society*, business meeting, Park St. Upper Vestry. [See Tuesday.]
3 P. M. *Boston Seamen's F. Soc.* business meeting at Savings Bank, 1 Wash. St. [See Wed.]
6 P. M. *Mass. Sec. Society*, annual meeting at Old South Church, Report, Addresses, &c.
7 P. M. *Bible Soc. of Mass.* annual meeting at Old South Church, Spring Lane.
7½ P. M. *Am. Tract Society*; business meeting at Park St. Upper Vestry. [See Wednesday.]
7½ P. M. *Am. Education Society*; public meeting at Park St. Church, Report, Addresses, &c.

Tuesday.

10 A. M. *Massachusetts Missionary Society*; annual meeting at Lower Vestry Park St. Church.
10 A. M. *Prison Discipline Society*; public meeting at Park St. Church, Charles Stoddard, Esq. in the chair.
11 A. M. *Pastoral Association*; public meeting at Park St. Church, Report, Addresses.
4 P. M. *Mass. Missionary Society*; public meeting at Park St. Church, Report, Addresses.

Wednesday.

10 A. M. *Mass. Sabbath School Society*; business meeting at Park St. L. Vestry. [See Thurs.]
12 M. *Am. Seamen's F. Aid Society*; annual meeting at Dr. Dana's church, 114 Washington St.
2½ P. M. *Am. Doctrinal Tract Soc.* annual meeting at Dr. Dana's church, 114 Washington St.
3 P. M. *Convention of Orig. Ministers*; business meeting, new Court house. [8 o. Thursday.]
7½ P. M. *American Tract Society*; public meeting at Park St. Church, Report, Addresses, &c.
7½ P. M. *Boston Academy of Music*; Report and Concert at the Odeon.

Thursday.

11 A. M. *Convention Sermon*, by Rev. Theodore Parker, Jr. D. D. at Bowdoin St. Church.
3 P. M. *Mass. Sabbath School Society*; Report, Addresses, at Park St. Church, Report, Addresses.
7½ P. M. *Am. Board Commissioners for Foreign Missions*; public meeting at Park St. Church.

N. B. The meetings of the several Societies will commence precisely at the time mentioned above.

Baptist Public Meetings.

Tuesday, 3, *P. M.* Sabbath School Union. Federal St. Baptist Church.

Wednesday, 3, *P. M.* Education Society—same place.

——— 7, 1-2 *P. M.* Foreign Missionary Society—same place.

Thursday, 3, *P. M.* Baptist Convention—same place.

NOTICES.

The Meeting of the *American Board of Commissioners for Foreign Missions*, on Thursday evening of next week, is to be held in *Park Street Church*, and not at the Odeon as stated in our last paper.

Hon GEORGE N. BRIGGS, from Berkshire, will deliver the Annual Address of the *Massachusetts Temperance Society*, on Sabbath Evening, at 7 1-2 o'clock, at the Odeon.

The Members of the *Massachusetts Convention of Congregational Ministers*, are requested to notice that the Convention will assemble, this year, in the New Court House, in Court street, instead of the one on School street, in which they have been accustomed to meet; the favor of a room in the new building having been granted by the proper authorities. Time of meeting, Wednesday, the 31st inst. at 3 o'clock P. M. The Annual Sermon on Thursday, June 1st, at 11 o'clock A. M. by the Rev. Henry Ware, Jr. D. D. G. W. BLAGDEN, *Scribe.*

ANNIVERSARY.—The twenty first Annual Meeting of the American Education Society, will be held in the city of Boston, on Monday, the 29th day of May, 1837. The members of the Society are notified to meet for business in the Vestry of Park Street Church, at 4 o'clock P. M. of that day. A public meeting will be held in the church at half past 7 o'clock in the evening, at which extracts from the Annual Report will be read and addresses delivered. WM. COGSWELL, *Sec'y Am. Ed. Soc'y.*

The *Auxiliary Education Society* of the Young Men of Boston, will meet for business, in the Upper Vestry of Park street Church, Monday, the 29th inst. at 11 A. M. *Boston, May 22, 1837.* N. ADAMS, *Sec'y.*

PASTORAL ASSOCIATION OF MASSACHUSETTS.—The Annual Meeting of this body will be holden at the Park street Church in Boston, on Tuesday, May 30th, at 4 o'clock P. M., when the annual sermon will be delivered, by the Rev. Mr. Nelson, of Leicester. It is regarded as very desirable, that the members should give their attendance in the transaction of the important business of the Association. If the members will call at the Bookstore of Messrs. Perkins & Marvin, No. 114 Washington street, they will be directed to suitable accommodations for the night. WARREN FAY, *Chairman Comm. Arrangements.*

AM. PEACE SOCIETY.—Persons having monies for the A. P. S. are requested to transmit them to WHIPPLE AND DAMRELL, 9 Cornhill, Boston, or to the Subscriber at Lowell, as soon as convenient. G. C. BECKWITH, *Cor. Sec. A. P. S.*

MASSACHUSETTS MISSIONARY SOCIETY.—The anniversary of this Society will be held on Tuesday, the 30th inst. The Executive Committee will meet at Perkins & Marvin's Committee Room, at 8 o'clock A. M. The Society will meet, to hear the Report of the Exec. Com. and make choice of officers for the ensuing year, at Park Street Vestry, at 10 o'clock A. M. In the evening, at half past seven o'clock a public meeting will be held at Park Street Church, where an abstract of the Report will be read, and addresses will be made. R. S. STORRS, *Braintree, May 15, 1837.* *Sec'y M. M. S.*

ANNIVERSARY *of Mass. Sabbath School Society.*—The fifth Annual Meeting of the Mass. S. S. Society, for choice of officers and other business, will be held at the Vestry of the Park street Church, in this city, on Wednesday, the 31st instant, at 10 o' clock, A. M. Auxiliary societies and schools are requested to send delegates. The public meeting will be held at the Park street Church, on Thursday, 3 o'clock P. M. ASA BULLARD, *Sec'y Mass. S. S. Society. Boston, May 9, 1837.*

The *American Doctrinal Tract Society.*—This Society will hold their annual meeting for business, on Wednesday, 31st inst 12 o'clock M. at the Depository, No. 114 Washington street, Boston. The Executive Committee will meet at the same place, at 8 o'clock A. M. of that day. JONAS PERKINS, *Rec. Sec'y.*

Braintree, May 8th, 1837.

AMERICAN TRACT SOCIETY.—The Twenty Third Annual Meeting of the American Tract Society will be held in the Upper Vestry of Park street Church, for the choice of officers, and to hear the report of the Treasurer, on Monday, the 29th inst. at six o'clock P. M. The twenty third anniversary of the Society will be celebrated in Park street Church, on Wednesday evening the 31st inst., when the Annual Report will be presented and addresses made. SETH BLISS, *Secretary.*

The Members of the *Bible Society of Massachusetts*, are hereby notified that their annual meeting *for business*, will be holden in the Chapel of the Old South, on Monday, 29th inst. at 5 o'clock P. M. WM. JENKS, *Rec. Sec'y.*

Boston, May 10th, 1837.

The Annual Meeting of the *Massachusetts Society for Promoting Christian Knowledge*, will be held at the Huntington Committee Room, on Tuesday, the 30th inst. at 3 o'clock P. M. The punctual attendance of the members is desired. Per order of the President,

Boston, May 13, 1837. GEORGE ROGERS, *Clerk.*

CHESHIRE Conference of Churches.—The Cheshire Conference of Churches, in connexion with the various Charitable Societies of the County, will meet June 14th, at 10 o'clock A. M. in the Orthodox Meetinghouse in Keene. Rev. Mr. Grosvenor, (or his substitute Rev. Mr. Rogers) will commence the services with a sermon; after which the communion will be administered. The various meetings will succeed each other in the order adopted the last year. Reports should be previously sent as follows, viz: On the state of Religion, to Rev. Mr. Pomeroy; on Sabbath Schools, to Rev. Mr Burnham; on the Bible Society, to Rev. Mr. Dunforth; on Education, to Rev. Mr. Grosvenor; on Home Missions, to Rev. Mr. Lyman; on Foreign Missions, to Rev. Mr. Bertholf. Z S BARTON.

Keene, May 8, 1837. 2w. *Clerk of Conference.*

NORFOLK Auxiliary Education Society.—The Annual Meeting of the Norfolk Auxiliary Education Society, will be holden in the Village Church, in Dorchester, on Wednesday, 14th of June, at 10 A. M. Sermon by the Rev. Mr. Smalley, of Franklin. Public services to commence at 11 o'clock.

☞ Rev. Mr. TOWNE will be installed Pastor of the Salem street Church, on Friday evening, June 2.

☞ To enable us to give a fuller account of the Anniversaries, the RECORDER will be issued one or two days later than usual next week.

Foreign.

Later from England.—The packet ship Garrick has arrived at New York from Liverpool, bringing London papers to April 17, two days later than the last previous arrival

The intelligence of the stoppage of the Messrs. Josephs, of this city, and that of several houses in New Orleans, had reached England, and produced greater excitement than had been anticipated by us, although in the critical position of the American houses in London, we doubted not that the effect of the intelligence would be great.

[The above is communicated to us as the latest verbal intelligence by the Garrick]. It is proper however to remark that neither the London nor Liverpool papers make any mention of the fact. The President which carried out the disastrous news, was said to be off the coast—but there is no news of her arrival at any port.

The advices from Parisare to the 15th, inclusive.—The ministerial arrangements were not yet completed.

The advices from Madrid are to the 8th, and from the frontier to the 11th, inclusive. Deep snow had prevented any hostile movement of consequence by either army. General Evans proposed to attack the Carlists about the first of this month. Another remittance of about 60,000 dollars had arrived at Bayonne, from Madrid, to be paid to the English auxiliaries.

The British government packet Lapwing, arrived at Falmouth from Tampico, April 14, had on board $900,000 in silver, $200,000 of which were for government account.—*N. Y. paper.*

Domestic.

The War in Florida.—A letter from an officer of the army to the editor of the Charleston Courier, dated "Steamboat Charleston, April 12," says:

Oceola has at length come in to Fort Mellon, with upwards of 200 warriors; there were in the vicinity of that fort, (on Lake Monroe,) on the 3d inst. upwards of two thousand five hundred Indians, (men, women, and children,) on their way to Tampa; Philip's band was among the number.

From officers there, we learn that Oceola, although not an hereditary chief, is still a ruling spirit among those dissatisfied wretches, and has acquired, by his superior intelligence and sagacity, more influence over these disorganised bands than their legal and hereditary chiefs possessed.

With this mass of Indians, he had stopped at Fort Mellon, for the purpose of selling their cattle and ponies, and to bring in the runaway negroes. They were to proceed on their way to Tampa Bay, on the 9th. These, with those who are already at Tampa, will make up nearly the whole force of the Seminole nation, and they will probably be all shipped by the 1st of June. A few stragglers will probably remain.

Oceola slept in camp, in the commanding officer's tent, on the night of the 3d or 4th inst. and the next day, while the people were bringing in cattle, he gave a ball-play for the amusement of the garrison.

He is somewhat gloomy and thin, with a countenance expressive of much thought and cunning, and although evidently sad at leaving his hunting grounds, he now expresses anxiety to emigrate as soon as possible. The hereditary chiefs (no doubt jealous of his influence,) have universally denied his power or authority in the nation, and yet the mass of warriors seem to be near his person, and he the last to come in. They are selling their cattle and ponies quite rapidly at Tampa also, and no doubt is now entertained of their sincerity, even by the most incredulous.

Extra Session of Congress.—The President has issued the following proclamation.

Whereas great and weighty matters claiming the consideration of the Congress form an extraordinary occasion for convening them, I do, by these presents, appoint the first Monday of September next, for their meeting at the City of Washington; hereby requiring the respective Senators and Representatives then and there to assemble in Congress, in order to receive such communications as may then be made to them, and to consult and determine on such measure as in their wisdom may be deemed meet for the welfare of the United States. In testimony whereof, I have, &c.

The Next Congress.—Seventeen States only have chosen members to the next (twenty-fifth) Congress, Indiana, Michigan, Kentucky, Tennessee, Mississippi, Rhode Island, Alabama, North Carolina, and Maryland, are yet to choose. Of the members chosen, 106 are Van Buren men and 72 Whigs. In the same States in the last Congress, there were Van Buren 114, Whig 64.

Great Flood of the Connecticut.—The recent rains have swollen the Connecticut and created a flood said to be unparalleled by any preceding freshet, except one, for the last thirty-five years. At Hartford, on Friday, the water had risen twenty feet above low water mark, and deluged all the streets east of Front, and covered the meadows miles in extent. At Middletown, the high wharf was ten feet under water. Great damage has been done and much property destroyed on the river. The crops in the ground, it is feared, will be all destroyed.—*Transcript.*

Incendiaries.—In Boston, on Monday night last there were two fires—on Tuesday night three—all supposed to be by incendiaries; all extinguished with but little damage.

Census of Boston.—By the census just completed the population of this city is found to be 80,325 exclusive of 498 foreign paupers and others excluded by law in this enumeration at South Boston, making in all 80,823, it being an increase since 1830, of 19,431, or about 32 per cent. The polls amount to 25,340, which will entitle the city to 56 members in the Legislatures, leaving a fraction of 290, or upwards of three fifths towards another one.

SHOCKING STEAMBOAT DISASTER. ONE HUNDRED AND TWENTY LIVES LOST! The steamboat Ben Sherrod, which left New Orleans on *Sunday* morning 7th May, for Louisville, caught fire on Monday night, when about 50 miles below Natchez, and near Fort Adams, and in a short time was burnt up. One Hundred and Twenty, out of the one hundred and ninety lives on board, were lost!

The fire is believed to have originated from the wood used for fuel being piled up near the boiler. The story of the disaster was related to us by a young man who was a cabin passenger, and it is awfully interesting, and his own escape almost miraculous. When he awoke, he put on his clothes, and leaped in the yawl, which was hanging at the stern, and was followed by about 40 other men, one of whom cut the rope connecting the stern of the steamer to the bow of the yawl, and the latter canted over and hung in a perpendicular position, the bow towards the water. All on board were precipitated into the water, and are believed to have been drowned, with the exception of the narrator, and he saved himself by clinging to the thwarts. In a few minutes about 20 of the crew made their way to the stern of the steamer, and placed themselves in the boat, suspended as she was. One of them imprudently took out his knife and cut the rope which attached to the stern of the yawl, and she plunged, as might have been expected full 20 feet under water. All that had been hanging to her were missing, except four, and the individual who relates the story. He says when he rose to the surface he found himself under the yawl, and she was lying bottom up. Being strong, active, and expert at swimming, he worked his way from underneath, and mounted on her bottom, where he was soon joined by the four other men who had saved themselves, and in this situation they floated twelve miles down the river, before they were picked up by the Columbus.

Out of the nine ladies that were on board, only two have been saved, the captain's wife and Mrs. Smith of

POETRY.

For the Boston Recorder.

Life, Fame, and Fortune; What are They?

What is Life? A day, a dream, an hour,
A moment quickly sped;
Today we blossom as the flower,
Tomorrow finds us dead.

And what is Fame? An empty sound,
A bubble quickly burst,
It draws admirers thick around,
Then mingles with the dust.

And Fortune is a fickle thing
Whose charms can never last,
Her gifts are always on the wing,
And speeding swiftly past.

With smiles she woos and vows to day,
And joy is laughing round,
Tomorrow frowns and flits away,
And tears of woe abound.

Yes—such Life, Fame and Fortune are,
Like glow-worms in the dark;
At night their beauty shines afar,
But day puts out the spark. ATHERTON.

Obituary.

For the Boston Recorder.

REV. JOSEPH GIBBS.

Died, on Tuesday, 11th April, at his mother's residence, Stanstead, L. C. at the early age of twenty-seven, the Rev. Joseph Gibbs, pastor of the Congregational Church, Haverhill, N. H.

In his early and much lamented death, the church, the world, the social and domestic circle sustain a great loss. All who knew him can bear testimony to the purity and excellence of his character. His natural endowments, both intellectual and moral, were of no ordinary description. In his pulpit ministrations were mingled holy fervor, powerful reasoning, and the lofty flights of a fine imagination, guided by sound judgment and correct taste. But his grand aim was to preach, "Not himself, but Christ Jesus, the Lord." His unction, appropriateness and fervor in prayer, will long be remembered by many.

As a scholar, he was second to few. His early literary advantages were numerous and valuable, and he turned them to good account. He was possessed of what ought justly be called a finished education.

In the varied relations of life, his piety shone in bright and glowing colors. Those who were privileged to share his friendship and affection, can, alone, fully estimate the beautiful developement of his character in these relations. In a word, he finely embodied the humility, modesty, piety, and Christian charity he publicly recommended to others. It does not often happen that a young man of greater talent or promise appears in the church, yet, from vanity or ostentation he was remarkably free. He desired only to be useful in his Master's service, and as was justly remarked, in the very appropriate sermon preached at Stanstead, on occasion of his death, "He fell an early martyr to untiring zeal and unwearied diligence manifested in that service under peculiar and very trying circumstances.

In June 1835 he was called to enter on a large and promising field of pastoral labor. He was beloved, nay, almost idolized by his flock; and God appeared to be blessing his efforts amongst the people of his choice, when suddenly the master said, "Prepare to exchange my work on earth for my service in heaven." Death is an event solemn and affecting in all circumstances, but in those in which he was placed, it was emphatically so. See his church and people in the attitude of expectation—a fond and widowed mother, looking to him as the stay of her house and the solace of her declining years—brothers and sisters anticipating much happiness in future years of fraternal intercourse—friends and acquaintances delighting in view of his rapid progress and marked success—but now their fondest hopes are blasted, their highest expectation from this source, suddenly and finally cut off. His sun has gone down before it was yet noon.—Scarce commenced the conflict when the victory is gained. May all concerned be suitably and profitably affected, and the great object of his brief but interesting life will be advanced even by his premature yet happy death.

His end was pre-eminently peace. He was enabled calmly and steadily to contemplate the approaches of the last enemy, and triumphantly gaze on him as a conquered foe. It was indeed a great privilege to be present at the closing scenes. "The chamber where the good man meets his fate," was truly in this instance, "privileged above the common walks of life," and was illumined by the cheering rays of celestial hope. It seemed impossible to decide whether to mourn our loss or rejoice in his gain. May a double portion of that spirit that rendered him so devoted and amiable, descend upon his survivers in the great work, especially those who are youthful leaders of the Lord's Host.

At the particular request of the deceased, the Rev. James Robertson of the Congregational Church, Sherbrooke, preached the funeral sermon from these words, "Be thou faithful unto death, and I will give thee a crown of life." The discourse was impressive and appropriate, and was listened to with great attention and deep interest, as was clearly manifested by many a moistened cheek, and glistening eye. The remains were conveyed to the burial ground, and deposited beside the ashes of his revered father, there to await the morning of the resurrection.

Miscellany.

From the Richmond, Va. Religious Telegraph.

INFIDELITY ON A DYING BED.

In the following obituary notice of a late citizen of Albemarle, the reader has an honest estimate of the value of Infidelity, as a substitute for religion, made by a gentleman of high standing in society, and who perhaps was better prepared to appreciate its worth than most who reject the gospel of Christ. The very interesting sketch of his character and the exercises of his mind, will be recognized as a communication from Rev. Mr. White, Pastor of the church in Charlottesville.

Died, in the county of Albemarle, on the 23d of March, 1837, MICAJAH WOODS, Esq., in the 61st year of his age. We subjoin, from the Charlottesville Advocate, an interesting account of his character and of the exercises of his mind during his last illness.

Mr. Woods, from his first settlement in life, had been industriously and successfully engaged in agricultural pursuits; and had in this way amassed an ample fortune. He possessed a vigorous and discriminating mind; a kind and benevolent heart. Few men have enjoyed a larger share of the confidence and love of their associates and acquaintances. He had long and ably filled several of the most responsible offices; and at the period of his death, was the High Sheriff of this county.

Deeply must we regret that so much acknowledged excellence of character, should have been accompanied with radically defective views of religious truth. He had rendered himself familiar with many of the objections usually urged against the claims of divine revelation; and having unfortunately failed to pay due attention to the reasons by which these objections have been so frequently and so clearly refuted, he became the avowed advocate of Infidelity. Still he always manifested the most profound respect for the opinions and the feelings of those who differed with him on this important subject. He always exhibited an openness to conviction, which excited among his friends, the hope, that he would not always hold these sentiments. Nor were these expectations groundless. Long before the illness of which he died, he manifested no little uneasiness with regard to the soundness of his religious views. He listened to religious conversation, and the reading of the sacred Scriptures with the most respectful attention. This soon led to a thorough conviction of the unerring truth, and of the infinite worth of the word of God.

Ten days before his death, I was called to visit him. No apprehensions were at this time felt of a speedy dissolution.—He had no fever, and his mind was unusually clear and vigorous.

When I entered his sick room, a scene of moral sublimity was presented which I can never forget.—A venerable old black man—one of his own slaves—stood at his bed side, grasping his master's hand, and pointing him to the Saviour. "There, sir," said the sick man, "you see a faithful old servant, who has answered the end of his being, far better than I have mine.—He is a Christian, I am a lost sinner. I would rather now be, what he is, than what I am, though I possessed the wealth of the East Indies—I have been a wretched disciple of Tom Paine;—and what is worse, I have endeavored to make others as bad as myself. Will you pray for me?" With this affecting request I complied, surrounded by his weeping family and friends.

During the afternoon and evening, he made many such remarks as the following—"What have I gained by all the Deistical works of which I was once so fond? Nothing but the horror and distress of mind which I now suffer.—They, *they* are the cause of my misery—*Now* they seem to me as the poison of the serpent. I despise—I renounce them all." On the next morning he said, "When I am cold in dust, tell the people from the pulpit, all I have said to you—Give them a full history of my case—Tell them I made full proof of infidelity—and that I found it, when I came to die, as *a basket without a bottom*. It may do in life, but I now know full well, that it will not do in death.

Two of his old friends and associates called to see him, who, he supposed, still entertained the sentiments he had just renounced. He was much affected at seeing them—Addressing himself to them, he said, "I hope you will not think that I am intruding—that you will not be displeased—We once held the same opinions—I hold them no longer—I renounce that creed—I cannot die an infidel—I beg you to renounce it also." He continued to speak to them at considerable length, and with great pertinency and force. When they left the room he asked me if he had done wrong—if he had said any thing amiss—adding "I could not let so good an opportunity pass of trying to do them good. I pray they may never forget it."

This open and unqualified renunciation of infidelity, was accompanied by symptoms of unaffected repentance. He was not overwhelmed with fear—Indeed he very seldom alluded to the consequences of sin—but seemed to be wholly engrossed with thoughts of its intrinsic vileness. A very common expression of his was, "all I can say is, God have mercy on me, a poor, *mean*, vile sinner." At another time he spoke substantially as follows: "I am aware that my acquaintances have always considered me a very upright, moral man—a good citizen—and they love me a great deal more than I deserve—But had they known what a heart I had, they would have thought very differently. With all my outward morality, I have been at heart a vile sinner." Smiting on his breast he exclaimed, "here have been thousands, and tens of thousands of sins, which no eye has ever seen but the eye of God."

I told him of God's ability and willingness to pardon the repenting sinner for Christ's sake. He replied, "of God's ability, I have no doubt; nor have I any of his *general willingness* to pardon sin; but I cannot, I *dare* not believe that He will pardon me. I have gone too far. Every man has his day, his opportunity; I have had mine, and an ample one it has been—but I have misimproved it. That day is gone, and I am lost." This last remark brought to my recollection the passage: "The son of man is come, to seek and to save that which was lost." To this ground of encouragement and hope I pointed him, remarking, as you are really a lost sinner, if you are truly sensible of the melancholy fact, then you are one of the very persons Christ came to seek and to save. On this he seized with amazing avidity, and said, "there is encouragement in that; God may yet have mercy. Suppose I could from this time forth *do well*; do my duty fully: would this avail in the sight of God? By no means, something *more than well doing* is called for. No works of my own could ever save me."

That his influence had hitherto been exerted in behalf of infidelity was now the occasion of the bitterest anguish. On this subject he often spoke most freely. He frequently exclaimed, "O that I could repair the mischief I have done—That I had health and strength to visit my friends one by one, and warn them against the snares of infidelity."

On Saturday morning, four days after my first interview with him, I approached his bed side to take leave of him, saying, I must go, as I have to preach to-day at 11 o'clock. He replied, "If you have to preach, I must not detain you. I almost envy the Clergyman the privilege of going about doing good—I wish I could be with you—I have many things to say to my friends who will be at church. But this is impossible. Will you deliver them a message from me?" With the greatest pleasure, I replied. "Then tell them," said he, "that after living sixty years, and doing all I could for thirty years of that time to establish myself in infidelity, I did not succeed. As death approached, I found it would not answer. Give them my dying warning on this subject." He also desired his particular friend, F. L., Esq. to deliver substantially the same message to each of his neighbors separately.

I did not see him again until Monday. He had several pious friends constantly with him, however, to whom he expressed himself as freely as he did to me. These friends spared no pains in pointing him to the sinner's only refuge. When I entered his room on Monday, I found him administering consolation to an afflicted father and mother who had just buried a child in infancy. He spoke with great propriety—assured them of his thorough conviction that their little one was in Heaven, and that it was selfish to grieve. "You have yet four living children," said he, "and they are promising ones—they are likely to do well in the world. But that which has been taken from you is far better off than they." Then turning from his afflicted friends to me, he said, with an emphasis strong and almost irresistible, "I am glad, I am thankful, I am joyful in the hope, that God has arrested me in time to escape." I remarked, the grace of God is full and free. "Yes, indeed," said he, "what should we be, what could we do without it?—it is every thing." During this interview he spoke very freely for four or five minutes, of the change which had taken place in his views and feelings. There was nothing like incoherency or rapture in his manner or expression. It is true, he wept freely as he spoke, but a dignified composure and a settled peace characterized the whole scene. Such were my own feelings at the moment, that it was impossible to retain his expressions—I only recollect, and this I do most distinctly, his declarations of love for the people of God—of firm trust in Jesus Christ. He told us what had once been his views of God's word, and what they now were. How he had once read it expressly to find fault with it—to see if he could not make one fact contradict another. But now it was entirely different—Its declarations were all true and excellent—He delighted in hearing it read—and yet he said, "I fear to call myself a Christian—I am wholly unworthy of the name—I am still a poor, vile sinner."

Having to set out the next day on a journey, I now took my leave of him, not expecting to see his face in the flesh again—nor did I. Three days after my departure, he closed his eyes in death. His kind friends who still attended him, have since told me that he continued to the last wholly engrossed with the interests of his undying spirit; and though very reluctant to make an open profession of conversion, he gave brighter and brighter evidence to the last, that God had heard his broken hearted cry for mercy and granted him forgiveness. One of the last acts of his life was to exhort his venerable and much loved wife, to devote the remnant of her days to the service of God. A little before he expired, he called the attention of a friend, to a new symptom in his disease—"This," said he, "is always the immediate forerunner of death—I am surely dying—but I am ready—I have no fear."

Thus terminated the life of one who was respected and beloved by all who knew him. The best friend he had on earth cannot regret more than he did, that he should have lived so long a stranger to the spirit and the consolations of the gospel of Christ. This indeed was the only consideration which embittered the last three days of his existence. I close with two or three other general remarks.

It has been asked by some if he was entirely rational during the conversations detailed in the above narrative. To this question I rejoice to be able to answer in the affirmative. That there were slight aberrations of mind during his illness we do not deny. But these were extremely slight—occurring commonly immediately after awaking out of sleep, and of very short duration. I spent much the larger portion of five days with him, and twice during this time his remarks were somewhat incoherent—but this never was the case when conversing on the subject of religion—nor can I suppose that the vigor of his mind was in the least impaired. In this opinion I am amply sustained by those who knew him in health, and who were much with him during his last illness.

2. His bereaved family and friends have abundant reason to believe that their loss has been his eternal gain—and they may leave his lifeless body to repose in the tomb, in the assured hope that it will finally enjoy a share in the resurrection unto life—and that even now, his ransomed spirit reposes on the bosom of Him who died that we might live.

3. Can any one refuse to yield, to his dying testimony in behalf of the truth and excellence of Christianity—with its oft repeated and solemn declarations staring them in the face, will any still persist in rejecting revelation? Has not his testimony on all other subjects been universally regarded as strictly true? Was the sincerity or truth of his assertions ever called in question? Never! Will any one dare do it now? They who do, would not be persuaded, though "one should arise from the dead."

4. Some may take encouragement from this case, to defer all preparation for a future state, until the last moments of their earthly existence.

A purpose of this sort, deliberately formed, betrays an amazing indifference to one's eternal interests. The disease of our lamented friend was long and lingering—and one too which had no tendency to obstruct the current of thought, or darken the understanding—Our departure may be wholly unexpected—*instantaneous*; or if gradual, attended by circumstances which may utterly preclude all attention to a subject of so much difficulty, and of such incalculable importance. Let it never be forgotten, that in all the word of God, there is a record of "one such case, that none should despair, and *but one, that none should presume*—and that although *true repentance is never too late, yet late repentance is seldom true.*"

W. S. W.

TALENT AND INDUSTRY.—More is to be expected from laborious mediocrity, than from the erratic efforts of a wayward genius. There may be a harlequin in mind as well as in body, and I always consider him to have been of this character, who boasted that he could throw off a hundred verses while standing on one leg; it is not to such a source as this we are indebted for good poetry. Demosthenes elaborated sentence after sentence, and Newton rose to the heavens by the steps of geometry, and said at the close of his career, that it was only in the habit of patient thinking he was conscious of differing from other men. It is generally thought that men are signalized more by talent than by industry; it is felt to be a vulgarizing of genius to attribute it to any thing but direct inspiration from Heaven; they overlook the steady and persevering devotion of mind to one subject. There are higher and lower walks in scholarship, but the highest is a walk of labor. We are often led into a contrary opinion, by looking at the magnitude of the object in its finished state; such as the "Principia" of Newton, and the pyramids of Egypt; without reflecting on the gradual, continuous, I had almost said *creeping* progress, by which they grew into objects of the greatest magnificence in the literary and physical world. In the one case, indeed, we may fancy the chisel which wrought each successive stone, but in the other we cannot trace the process by which the philosopher was raised from one landing place to another, till he soared to his towering elevation; it seems as if the work were produced at the bidding of a magician. But Newton has left as a legacy the assurance, that he did not attain his elevation by dint of a heaven-born inspiration, out of the reach of many, but by dint of a homely virtue within the reach of all.

[*Chalmers.*

THE JUDICIOUS HOOKER.—"I have lived to see that this world is made up of perturbations; and I have long been preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have, by his grace, loved him in my youth, and feared him in my age, and labored to have a conscience void of offence towards him, and towards all men; yet, 'if thou, Lord, shouldst be extreme to mark what I have done amiss, who can abide it?'—And, therefore, where I have failed, Lord, show mercy to me, for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thine own time; I submit to it. 'Let not mine, O Lord, but thy will be done!' God hath heard my daily petitions: for I am at peace with all men; and He is at peace with me. From such blessed assurance, I feel that inward joy, which this world can neither give nor take from me. My conscience heareth me this witness, and this witness makes the thoughts of death joyful. I could wish to live to do the church more service, but cannot hope for it; for 'my days are past, as a shadow that runs not.'" His worthy biographer adds: "More he would have spoken, but his spirits failed him: and, after a sharp conflict between nature and death, a quiet sigh put a period to his last breath, and so he fell asleep. And now he seems to rest like Lazarus in Abraham's bosom."

TRUE COURAGE.—A certain Scotchman being solicited to enter the army and fight for his country, said to the officer who was desirous to enlist him, "I would ask you, sir, two questions, which, if you answer to my satisfaction, I shall have no hesitation to take up arms. The first is, can you tell me, if I kill a man, that he will go to heaven? or, can you say whether, if I am killed myself, I shall go there?" To these two questions, so very important and solemn, the officer could not reply. "Well, then," said the brave Scotchman, "I dare not send a fellow creature unprepared into eternity, neither dare I rush thither myself *unbidden*." Noble resolution! He certainly is the greatest *hero*, who bravely encounters the dangers of life, and the contumely of the world, rather than offend his divine Master. He is the mightiest conqueror, who obtains the victory over his own passions.—*Presbyterian.*

WE OUGHT TO ACT IN CHARACTER WITH OUR PROFESSION.—In a war between Richard I., King of England, and the King of France, A. D. 1195, Peter de Dreux, Bishop of Beaurois, headed a considerable number of forces, (for there were fighting bishops in those days) in order to drive the enemy from their posts; but the attempt proving unsuccessful, his army was defeated and himself taken a prisoner.—He was thrown into prison by Richard. The Pope soon after demanded his liberty, and claimed him as his son, and insisted highly on the privileges of the Church. The King, who was remarkable for wit, and master of a delicate and keen vein of satire, sent the coat of mail, which the Bishop had worn in battle, and which was besmeared with blood to the pontiff, with a letter containing these words: "This have we found; know then whether this be thy son's coat or no." The Pope sent for answer, "that the coat sent by the King did not belong to a son of the Church, but to a son of the camp; therefore Richard was at liberty to treat the prisoner as he thought proper." The prelate being thus abandoned, was obliged to purchase his liberty at the price of ten thousand marks.

FORCE OF CONSCIENCE.—Plutarch tells a story of a Lacedemonian who had killed his father and escaped discovery; some time after, being in company, he darted his spear into a nest of swallows. When asked the reason of that unaccountable action, his answer was, 'that he thought those swallows were reproaching him with his father's death.' The oddness of this answer begat suspicion, discovery, conviction, and punishment.

CONSCIENCE AWAKENED AND ENLIGHTENED.—In the London Missionary Register for November, we find a report of the speech of the Rev. Robert Newton, at a Missionary meeting in May last, from which we extract the notice of the following incident:—

"I will tell you what I witnessed the other day, at a meeting in the country. We had a very interesting meeting during the day, and it fell to my lot to occupy the pulpit in the evening. After the meeting dispersed, I stepped into a neighboring house. I was sitting there quite alone, until a man, without ceremony opened the door, and looked at me so steadily, and with an expression of so much solicitude, that I became quite alarmed. At last I said, 'What is the matter?' 'Matter—matter! I'm none satisfied about this.' 'About what?' 'Why, about this business.'—'What business?' 'Why, the condition of these poor creatures—those poor heathens. I have been a mile on the road: it is very dark, and very dirty; I was thinking about all you and the others had been telling us;—and surely you would not tell us what was not true.' 'God forbid that we should!' 'The whole that we told you was truth; and we might have told you much more.' 'Well,' said he, 'I gave a shilling, and I thought that was pretty well for a man in my situation. I left the meeting, and got a mile on the road; but thinking on these things, I thought if I went home having given only my shilling, I might have no peace: I was therefore, like to come back again;' and taking a sovereign out of his pocket, and laying it before me, the man's countenance brightened up, and he began to smile, and said, 'Ye're like to take it;' and then, shaking hands with me, as if he felt he were at peace with me—and at peace with his own conscience, away he walked, caring nothing about the dark night and the dirty road which he had to travel over again."

[*Episcopal Recorder.*

WHAT THE GOSPEL CAN DO.—The New Zealanders have long been proverbial for their warlike propensities, for their ferocity, even for cannibalism. And yet the Gospel can change New Zealanders. "This is indicated," says a Missionary among them, "by a total cessation from war not only, but by a discontinuance of those bitter quarrels among themselves which were so frequent." "We are living in peace with all the natives," says another, "and they are living at peace with one another. Not one life has been lost by fighting since we lived here." Christianity "is first pure, then *peaceable*."—*The Missionary.*

THE GOSPEL A PEACE MAKER.—A Missionary in New Zealand, writing from Pacha, says, "the gospel has done much for this place. It has united parties that were estranged to each other. *It has elevated the female character*, making the wife a companion for the husband. And it has awakened a concern in both for the welfare of their children." Peace and harmony—the elevation of woman to the rightful place as a help-meet for man—the religious training of the young—these are universally among the fruits of the gospel. Where they are not found, the graft has not taken.

WHAT YOUNG LADIES CAN DO.—"Why did you not take the arm of my brother last night? said a young lady to her friend, a very intelligent girl, about 19, in a large town near lake Ontario; she replied, "Because I know him to be a licentious man." "Nonsense," was the answer of the sister, "if you refuse the attentions of all licentious men, you will have *none*, I can assure you. "Very well," said her friend, "then I can dispense with them altogether—for my resolution on this point is unalterably fixed." How long would it take to revolutionize society, were all young ladies to adopt this resolution?—*Adv. Moral Reform.*

TRIUMPH OF TEMPERANCE.—There is not so much excitement in relation to the Temperance cause as there was two or three years ago—but the cause is gradually progressing, and the friends of Temperance, have great reason to rejoice at the result of their efforts, as seen in various places, where the barrooms and grog-shops have departed—and the profane and disgusting conversations of the drunkard, and the tappings of the *toddy stick*, are no longer heard. We scarcely take up a paper, which does not contain a record of some fact illustrating the triumph of common sense and sound morality over this worst, inasmuch as it is the parent of many vices, INTEMPERANCE. The Portsmouth Journal says that in the towns of Greenland, Rye, and North Hampton, in Rockingham county, in that State, there is only one place in each town, where spirit is sold, and these places are taverns. In Hampton Falls, there is no place where rum is sold. In the towns of Plymouth and Campton in that State, there has been neither a rum shop or tavern for years. There are Temperance inns for travellers—but no grog-taverns.

Remarkable Longevity.—In the northwest part of Windsor Mass., is a street one mile and a half long, containing only fifty-four inhabitants. The united ages of fifteen of them is eleven hundred and twenty-six years, being an average of seventy-five years. The united ages of ten is eight hundred and four years; average eighty years. One fourth of all the inhabitants in this street average seventy-five years. The oldest of the above will be *one hundred and six years* next August.

But this is not all. The above fifteen have been married, and not a single one is living with a second third, or fourth wife or husband; and twelve are still bound with Hymen's silken bands. But two or three young men, and five or six middle aged remain on the street, having left these relics of antiquity "alone in their glory."—*Hampshire Gazette.*

One reason why the world is not reformed, is, because every man would have others make a beginning, and never thinks of himself.—*Adam.*

MR. WILDER'S SCHOOL--BRIGHTON.

THE Summer Term will commence on Tuesday, the 30th of May instant. The course of study embraces all the English branches usually taught in our Academies, to which the Latin has been recently added. By fidelity and untiring assiduity in the business of his profession, Mr. Wilder hopes to secure a share of the patronage of an enlightened public, that has hitherto been so liberally bestowed upon him.—Terms, For Board and Tuition, $2, 25 to $2, 50 per week. (6w*) May 10.

ASHBY ACADEMY.

THE Summer Term will commence June 7th, and continue 11 weeks.

Tuition in English, $3.00.
Languages, 4.00.

Systematic attention will be given to Physiology, Anatomy and the science and practice of Music; also, special attention to weekly, to moral and physical culture, in the form of familiar lectures.

Our very healthy and retired situation, renders it peculiarly fitted for study. Board, including washing, from $1,25 to $1,50 per week. A few individuals can be accommodated with board, under the special care of the Instructor. W. WILLEY, *Principal.*

Ashby, May 12, 1837. 4w.

WESTMINISTER ACADEMY.

THE Summer Term in this Institution will commence on Wednesday, the thirty-first day of May, and continue eleven weeks. The Trustees feel a satisfaction in announcing to the public, that Mr. JAMES T. MCCULLOM is engaged as Preceptor, whose high reputation as teacher affords the fullest assurance that the School will be worthy of extensive patronage. A Preceptress and other assistants will be obtained, should the number of scholars be such as to require their services.

Tuition in English branches $3.50, and in Latin and Greek $4.00 per quarter.

Board may be obtained in good families on reasonable terms. In behalf of the Trustees,

CYRUS MANN, *Secretary.*

Westminster, May 19, 1837. 2w.

Classical and English High School,

HAMPSTEAD, ROCKINGHAM CO. N. H.

THE Summer Term will commence the first Wednesday in June, and continue eleven weeks. Tuition in Primary Department, $5. General and Classical Departments, $4. Higher Department, $5, *payable in advance.* French, by a competent Teacher, at an additional charge of $3. Board from $1,33 to $1,75 per week.

ISAIAH P. MOODY.

Hampstead, Rochester Co. N. H. May 12, 1837. 5w.

BOARD IN BEDFORD.

TWO or three Gentlemen, or Ladies, or a small Family, can be accommodated with board, for the Summer season, at a pleasant and airy residence, about fifteen miles from Boston, in the village of Bedford. Inquire of Jeremiah Fitch, Esq. No. 38, Central street, or of Rev. Wm. M. Rogers, Pearl Place, or of Light & Stearns, No. 1 Cornhill. 3w. *May 12.*

TEACHERS WANTED.

TWO Teachers are wanted for the Public Grammar School in New Bedford. The Principal must be a graduate of a respectable College, and give satisfactory references. For the situation of assistant a female is wanted, who in addition to the branches usually taught in such a school, must be qualified to instruct in the French and Latin languages. The salary of the Principal has been fixed at one thousand, and that of the female assistant at five hundred dollars. Application may be made to the Subscriber in writing, WILLIAM H. TAYLOR,

Chairman of the New Bedford School Committee.

New Bedford, May 12, 1837. 3w.—*

SITUATION WANTED.

A YOUNG LADY qualified to instruct in the solid branches of an English education, wishes to obtain a situation as assistant in some private School or Academy.

Satisfactory reference given as to character and qualifications. A line addressed to Box 1168, through the Boston Post Office, will receive attention. 3w—* *May 5.*

A TEACHER.

AN Experienced Teacher, having relinquished his employment for a while, through ill health, now offers his services again. Ample testimonials as to character, qualifications and success in teaching can be produced. Address S. T. S. (Theological Seminary) Andover, Mass. 6w. *May 19.*

LETTERS TO A YOUNG STUDENT,

IN the first stage of a liberal Education. Contents—General Remarks on the Formation of Character, Health, Intellectual Habits, Moral Habits, College Life. This work, although addressed to the pious Student who has just commenced an academical course, with the Christian ministry in view, contains many suggestions which will not be found unprofitable to young Students of any description." 18mo.

The Christian Student—designed to assist Christians in general in acquiring religious knowledge; with a list of Books suitable for a Clergyman's Library. By the Rev. E. Bickersteth, Minister of Sir Wheler's Chapel, Spital Square, England. From 2d London edition. 12mo. Published by PERKINS & MARVIN, 114 Washington st. 19.

VALUABLE BOOKS.

FOR Sale by CROCKER & BREWSTER, The Four Gospels, translated from the Greek, with Preliminary Dissertations and Notes, Critical and Explanatory, by Geo. Campbell, D. D. Principal of Marischal College, and one of the Ministers of Aberdeen, in 2 vols. 8vo; Stuart on Romans; do on Hebrews, &c. &c. &c.; Josephus; Fox's Book of Martyrs; Mack-knight on the Epistles; Malte Brun's Universal Geography, 6 vols; Storr and Flatt's Theology; Hengstenburg's Christology; Allen's Biographical Dictionary; Hannah More's Works, 7 vols. 12mo; Howe's Works 1 vol 8vo; Taylor's (Jeremy) Complete Works, 8 vols; Cottage Bible; Chalmer's Works; Webster's 8vo Dictionary; Chillingworth's Works; Doddridge's Family Expositor; Dick's Theology; Henry's Commentary, 6 vols; do 3 vols; Edward's Works, 10 vols, 8vo; Bloomfield's Testament, 2 vols; Fisk's Manual of Classical Literature; Hug's Introduction; Robinson's Gesenius Hebrew and English Lexicon of the New Testament; The Pulpit, 24 vols, 8vo; Stoddard's British Pulpit, 1 vol. 8vo; Wall on Baptism, 4 vols, 12mo; Wayland's Elements of Moral Science; Wayland's Political Economy; Irving's Life and Companions of Columbus, 3 vols, 8vo; Everett's Orations; Harper's Family Library; The Dramatic Works of William Shakspeare; Tanner's Atlas; Harper's Family Classical Library; Ancient Lyre; Butterworth's, Cruden's and Brown's Concordances; Calmet's, Brown's, Robinson's and Milman's Dictionary of the Bible; Scott's Family Library, 6 vols; Library of Religious Knowledge, 6 vols, 12mo; Christian Library, 12 vols 12mo; Andrew's Latin Reader; Kingsley's Social Choir, vols 1 and 2; Andrews's and Stoddard's Latin Grammar; Andrews's Latin Lessons. *May 19.*

PRICES REDUCED.

SABBATH School Books, at reduced prices, in great variety, for Sale by JAMES LORING, No. 132 Washington street. The Catalogue may be seen in the Boston Recorder of May 12. New books are constantly added.

As above—Stoddard's British Pulpit, second volume. President Appleton's Works, 2 vols. Campbell's Four Gospels. Andover edition. 2 vols. *May 19.*

MOBS.

THE reign of Public Opinion; or the achievements of popular will triumphing over Law; being the substance of a discourse delivered on the day of Annual Fast, 1837, in Brookline street Church, Boston. By J. T. Parsons. Just Published by WHIPPLE & DAMRELL, No. 9 Cornhill. *May 19.*

ESSAY

ON the Comparative Advantages of Written and Extemporaneous Sermons. By Joseph A. Warne, A. M. Just Published by WHIPPLE & DAMRELL, No. 9 Cornhill. *May 19.*

MR. WITHINGTON'S SERMON.

COBWEBS Swept Away; or some popular deceptions exposed. A Sermon, delivered on Fast Day, April 6th, 1837, at the first Church in Newbury, by Rev. L. Withington. Also, several other Sermons by the same author. For Sale at No. 9 Cornhill, by WHIPPLE & DAMRELL.

The above for Sale by C. WHIPPLE, Newburyport. 19.

PERKINS' WRITING FLUID,

FOR the Steel Pen. Just received by PERKINS AND MARVIN. Writing Fluid, manufactured by E. L. Perkins, Philadelphia. This article is made without the use of acid—does not corrode the steel pen—writes a greenish blue, and changes to a deep black. Put up in bottles of 4 oz. or 1-2 pints, neatly labelled—also in boxes for transportation, of 1 qno or three dozen. Orders for any quantity supplied at 114 Washington street. *May 19.*

Eligible Situation for Sale at Auction.

THE Subscriber, having removed from Andover, will sell at Auction on Wednesday the 24th of May inst. at 2 o' clock P. M. The Buildings and Land owned and lately occupied by him, consisting of a Two Story House, Good Barn, Wood-house, Chaise-house, &c. all in complete repair, with about 24 Acres of Land adjoining. The House is pleasantly situated, about 150 rods from the Theological Seminary, and the garden is well stocked with excellent Fruit Trees, such as Apples, Pears, Peaches, Cherries, and Grape Vines, all in bearing condition. In the front yard stand two of the most beautiful Mountain Ash Trees to be found in this region.

The situation of this place, in the immediate neighborhood of the Schools, and its own intrinsic value, render it a very desirable residence, especially for one who has children to educate, or who may wish to take boarders.

Terms at the Sale.—For part future inquire of A. J. GOULD, near the premises, or of the Subscriber, 116 Nassau street, New York. M. H. NEWMAN.

Andover, May 19, 1837.

COUNTRY RESIDENCE FOR SALE.

THE Estate formerly occupied by the Rev. Mr. Bidwell, in Medfield, about 20 miles from Boston, consisting of a dwelling house, a stable, and other convenient out buildings, all in complete order, together with the land adjoining, is for sale. The terms, which will be liberal, may be known by applying at No. 15 Cornhill. tf. *March 17.*

LAST DAYS OF CHRIST.

JUST Published and for Sale by WHIPPLE & DAMRELL, No. 9 Cornhill,

Meditations on the Last Days of Christ, consisting of Sixteen Sermons, preached at Constantinople and Odessa, by Wm G. Schauffler, Missionary of the Am. Board of Coms. for For. Missions.

CONTENTS.

I. Christ's Entrance into Jerusalem. II. "Father, glorify thy name." III. The Great Passover. IV. Christ in Gethsemane. V. Capture, Arraignment and Condemnation of Christ. VI. "Behold your King!" VII. The Scene of Golgotha. VIII. The Penitent Thief on the Cross. IX. The Burial of Christ. X. The Great Morning. XI. The Walk to Emmaus. XII. The Great Evening. XIII. Thomas's Conversion. XIV. The Early Meeting at the Sea of Tiberias. XV. The meeting of the five hundred Brethren. XVI. The Ascension of the Lord. *May 5.*

LIGHT & STEARNS,

Printers, Publishers and Stationers, 1 Cornhill,

PUBLISH the following Works, by Dr. Wm A. Alcott, author of "The Young Man's Guide," and several valuable Books, published by the Mass S. S. Society; also Editor of the "Library of Health," and Conductor of the "Annals of Education."

The Young Mother, or the Physical Education of Children. Second Edition. Embellished with a Vignette.

The Young Wife, stereotyped and embellished by a beautiful plate and Vignette. In Press.

The House I Live In; or the Human Body, with numerous cuts, second edition, re-written, enlarged and improved. For the use of Families and Schools.

Ways of Living on Small Means. A cheap manual of health and economy.

The Library of Health, and Teacher on the Human Constitution, monthly—price $1 per year in advance. This work is highly approved and recommended.

They also Publish,

The Boston Book, elegantly executed and embellished by H. T. Tuckerman, and B. B. Thatcher.

The Italian Sketch Book, with a plate, by H. T. Tuckerman.

The Parent's Present, by the author of Peter Parley's Tales.

Mogg Megone, by J. G. Whittier, a Poem. Pocket Ed.

The Boston Mechanic, with numerous cuts.

Scientific Tracts, complete in one vol. by B. B. Thatcher, Rev. Wm. M. Rogers, Dr. C. T. Jackson, Dr. Alcott, Wm. Ladd and others.

Remains of Rev. Melville Cox, by his Brother G. F. Cox.

Andrews on Slavery, by Prof. E. A. Andrews. Published for the American Union.

The Carpenter and his Family. Also, Pride Subdued, or a Lady.

The Colonizationist, complete in one vol. Edited by B. B. Thatcher.

Memoir of Wm. Wilberforce, by Thomas Peirce. With an elegant Likeness.

Memoir of S. Osgood Wright, late Missionary in Liberia, by B. B. Thatcher.

Memoir and Poems of Phillis Wheatly, prepared by a relative of the mistress of Phillis.

Lectures to Young Men, by Dr. Graham.

Bread, and Breadmaking, by S. Graham, price 25 cents.

☞ They keep constantly on hand, a general assortment of *Theological, School, and Miscellaneous* Books, for sale on the most reasonable terms, at wholesale and retail, together with a good assortment of *Stationery.* A Printing Office is connected with their establishment, where all kinds of printing is executed with neatness and despatch.

3w. May 12.

APPROVED SCHOOL BOOKS,

CHARLES J. HENDEE, Bookseller and Publisher, 131 Washington street, Boston, (Up Stairs.)

Being exclusively engaged in the publication of School Books, would invite the attention of School Committees, Teachers and others, to the following list of approved School Books, which are in use in many of the best Schools and Academies in the United States.

These books, apart from their intrinsic merits, are recommended in superior style—the *paper* is white and strong, and the *binding* durable.

1. Worcester's Primer of the English Language.
2. " Second Book of Reading and Spelling.
3. " Third do do do
4. " Fourth Book of Reading Lessons.
5. Boston Reading Lessons, for Primary Schools.
6. Frost's English Grammar, with Exercises in Parsing.
7. Holbrook's Geometry, for beginners.
8. Parley's Arithmetic, with Engravings.
9. " First book of History, } (the most popular
10. " Second do } series in use.
11. " Third do }
12. The Child's Botany, 9th edition, with engravings.
13. Abbott's Little Philosopher, a valuable work for Primary Schools.
14. Blake's Geography for Children, with Maps, &c.
15. Walsh's Book Keeping.
16. " Mercantile Arithmetic.
17. Noyes's System of Penmanship.
18. Political Class Book, by Hon. William Sullivan.
19. Moral " " " "
20. Grund's Algebraic Problems and Formulas.
21. " Exercises in Algebra, and Key do
22. " " Arithmetic do
23. " Popular Astronomy, colored plates.
24. " Elements of Plane Geometry—no solids.
25. " " Natural Philosophy.
26. " " Chemistry, new stereotype.
27. Blair's Outline of Chronology, and chart.
28. Goodrich's Geography, with small and large Atlas.
29. Woodbridge's Geographical Cups Book.
30. Smith's Practical and Mental Arithmetic.
31. Hall's Lectures on School Keeping.
32. Johnson's and Walker's School Dictionary.
33. Pinnock's Goldsmith's History of England.
34. " " " " Rome.
35. " " " " Greece.
36. Bridge's Algebra.
37. Outlines of Sacred History.
38. Oswald's Etymological Dictionary.
39. Gallery of Astronomy, with Keith on Globes.